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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

VOL. VI. APRIL, 1891. No. 4

ARE you going to Annual Meeting? The note of preparation sounds all along the line and from the six points of our Societies' compass there is a general movement upon six different cities. Can you fall in with the column? There is a grand distribution of blessings in these meetings every year and whoever is present gets a share. A devoted worker said in our hearing last week: "All my interest in missions began at an Annual Meeting."

THE Treasurer of the Board of Foreign Missions announces a gain in receipts from May 1, 1890, to March 1, 1891, over those of the same period a year ago.

The total gain is . . .	$105,060.10
Gain from the Churches is	65,092.25
Gain from Woman's Boards,	23,450.35
Total received from Woman's Boards . . .	110,331.59

As $310,000 is what our Societies are asked for, this would look discouraging, but the reckoning is for ten months only. A few weeks more will reveal whether we have flinched or not.

JUST as we go to press, a letter has come to hand from Miss Cort, of Siam, dated Rangoon, Burma, February 3. She is on her way home in filial response to the claims of her aged parents, particularly on account of the failing health of her mother. Miss Cort is herself in fine health and was probably never able to render better service in the Mission than now. "It was harder," she says, "to leave Siam in 1891 than to leave America in 1874." What other mother will now lend *her* daughter to fill this vacant post?

NEW readers are sometimes disheartened upon taking up a missionary magazine because they find themselves, as it were, in the middle of the story. It is difficult at first to get the key so as to appreciate what they read. On the other hand, we cannot give the biography of a missionary every time we refer to her, nor explain the founding of a mission every time we give news from one of its stations. We should do nothing but repeat ourselves. It would be as if a house builder should continually leave off building and go back to relay the cellar walls. The beginnings and succeeding events in our older missions, like the Canton, Lodiana, and others, are ancient history to most of our readers, and those to whom it is new may turn to *Historical Sketches* and to Annual Reports of past years for all the information they desire. Only occasionally, as in the present issue, regarding the Allahabad dispensary, can a monthly magazine of a few pages go back to initial steps taken years ago.

But, here's a chance for everybody to begin together. Our letter from China is the very first introduction to the new station, Ichowfu. The last beginner knows just as much about this as the omniscient Secretary. Let us all set out together to follow the fortunes of Ichowfu and our dear friends there, with intelligent sympathy and prayer.

As Mrs. Killie was indisposed when the first caravan started for Ichowfu, she and her husband went on later and, having covered the 175 miles from Wei Hien in a little shorter time, five and a half days, reached the city November 22, so that the three families kept a Christian Thanksgiving Day in Ichowfu, the first since the world begun. They are living in mud houses, whitewashed on the outside, with floors, doors and windows of their own construction, and ceilings framed of cornstalks over which they have pasted white paper. No foreign lady was ever before within a hundred miles of this city.

REV. T. F. WALLACE has been a missionary in Mexico twenty-nine years. By an accident which we greatly regret his signature was dropped from the interesting article on Zacatecas in our last issue.

OUR friends, Mrs. Reutlinger and Mrs. De Heer, since their return to Africa, have

found it "no light task to regulate the premises at Benita after two years of neglect." And more difficult, no doubt, than to manage the riotous tropical overgrowths, is it to take at once fourteen African girls "who have had their free will and way and bring them into a degree of order." The school opened in December, and though they wanted no boys "we were overpersuaded to admit five little fellows whose parents are Christians."

EVERY missionary of the Woman's Boards is entitled to a copy of this magazine. Where several live in the same house we have supposed more than one copy might be superfluous, but if you want it you have only to drop us a postal card with your address. It is a great convenience at the office when missionaries, upon removing to new stations and especially coming home, send their changed address to *Woman's Work*.

"DOESN'T it speak well for somebody?" as a friend writes, "that our missionaries after closing their hospital labors at Wounded Knee, found their house unharmed and everything as they left it?"

THE best review of the Sioux troubles which we have seen is by Mr. Blackburn, in the *N. Y. Independent*, March 12.

OUR announcement that cholera had disappeared from Syria was premature. The shadow had barely lifted when it settled again and our friends in Tripoli are again in tedious quarantine, shut off from the world, with all mails uncertain, to say nothing of the darker side. At the last date, February 17, there were ten deaths in a day.

ON the last Sunday in January, eight girls of the little company in siege at the Tripoli school came to the Lord's table for the first time. Several had been long preparing for this confession of their faith.

DR. PENTECOST says that missionaries are in great disesteem in Calcutta,

"largely and mainly owing to the fact that the Europeans are living such worldly lives that the missionaries are a reproach to them; and they have no sympathy with earnest Christian work, so that they are practically ignorant of missionaries and mission work."

So Rev. Theodore Williams, a Unitarian minister in New York, having just visited Japan says:

"I put it strongly, but not too strongly. It is probably true all through the East that, of the many obstacles to the success of Christianity, the foreign colony, with its avarice, its sensuality, its brutal arrogance toward the native, is one of the greatest."

A "WOMAN'S Home Missionary Society" has existed at Lodiana, India, for five years. The only original condition of membership was "the promise to make some special effort for the salvation of others." At the end of two years they readily agreed to a monthly subscription also. Mrs. Edward Newton now reports: "The power to give has gradually increased with the exercise and the contributions are sufficient to support a Bible woman and we begin a new year with a surplus of about eight dollars." The officers are all Native women.

OUR Baptist brethren have joyful news from their India Missions. In Ongole, in the Telugu country, where they have seen the Spirit of God, like the Nile overflowing its bed, again and again poured out in a tide of blessing, past scenes are now repeated. More than 2,000 persons were baptized in the last quarter of 1890, of whom 1,671 were baptized on Sunday, Dec. 28. The Mission calls for twenty-five new men.

BRAZIL, its people, language, and everything down to the national dish of black beans and ferinha, have made an agreeable impression upon the new San Paulo teacher, Miss Hough. She arrived January 16, while the missionaries were gone to Annual Meeting at Curytiba. She writes: "Job Lane says that from the top of the house he can count 400 buildings in process of erection."

"THE kindergarten is still the happiest place in San Paulo," writes Miss Kuhl — Miss Mary Lenington having charge. Thirty Brazilian girls are waiting for the chance to enter the boarding-school, and a hundred day scholars have been refused for want of room.

"THE Mexico City school," writes Miss Bartlett, "is now profiting most" from the gift of $1,000, last year, from a generous friend. "She would feel repaid if she could see what a material difference her gift has made and what a burden of anxiety it removed from our hearts." The house is full with forty pupils and one extra little one.

BISHOP TUCKER, the new Bishop of Uganda, says: "To give you an idea of the eager thirst of the Waganda for instruction, I need only say that a man will willingly work three months for a single copy of the Swahili Testament."

OUR MISSIONARIES IN INDIA,

AND POST OFFICE ADDRESSES.

Letters should be directed *American Presbyterian Mission* (such a city), India.

Miss Jessie Dunlap,	Rawal Pindi, Punjab.	Mrs. A. P. Kelso,	Saharanpur, N. W. P.
Mrs. Robert Morrison,	" " "	Mrs. Herbert M. Andrews,	Futtehgurh, "
Miss Agnes L. Orbison,	" " "	Miss Mary Forman,	" "
Mrs. J. C. R. Ewing,	Lahore, "	Mrs. T. E. Inglis,	Mynpurie, "
Mrs. Charles W. Forman,	" "	Miss Christine Belz,	Etawah, "
Mrs. J. H. Orbison,	" "	Mrs. James M. Alexander,	Allahabad, "
Mrs. Henry C. Velte,	" "	Miss Jennie Colman,	" "
Miss Carrie Downs,	Jalandhar, "	Mrs. J. J. Lucas,	" "
Mrs. Charles Forman, Jr.,	" "	Miss Margaret Morrow,	" "
Miss M. M. Given,	" "	Mrs. John Newton, Jr.,	" "
Mrs. Arthur H. Ewing,	Lodiana, "	Miss Mary L. Symes,	" "
Mrs. Edward P. Newton,	" "	Mrs. Joseph Warren,	Gwalior, "
Mrs. Wm. Calderwood,	Ambala, "	Mrs. Hervey D. Griswold,	Jhansi, "
Dr. Jessica R. Carleton,	" "	Mrs. James F. Holcomb,	" "
Mrs. B. D. Wyckoff,	" "	Miss Margaret Ewalt,	Kolhapur, S. M. C.
Miss Bessie Babbitt,	Dehra, N. W. P.	Mrs. Joseph M. Goheen,	" "
Miss Elma Donaldson,	" "	Mrs. J. J. Hull,	" "
Miss Harriet Savage,	" "	Miss Rachael Irwin,	" "
Mrs. Reese Thackwell,	" "	Mrs. Geo. W. Seiler,	" "
Miss Sarah M. Wherry,	" "	Mrs. Geo. H. Ferris,	Panhala, "
Miss Mary E. Bailey (Woodstock),	" "	Miss Esther Patton,	" "
Miss Clara Giddings, "	" "	Mrs. R. G. Wilder,	Sangli, "
Miss Susan Hutchison, "	" "	Miss Grace E. Wilder,	" "
Miss Anna Scott, "	" "	Mrs. W. H. Hannum,	Ratnagiri, "
Mrs. James L. Scott, "	" "	Miss Jennie Sherman,	" "

In this Country: Mrs. Henry Forman, Penfield, Pa.; Miss Geisinger, 1107 Olive Street, St. Louis; Mrs. Graham, Wooster, Ohio; Mrs. McComb, Carlin, Neb.; Mrs. Francis Newton, Chambersburg, Pa.; Mrs. Chas. Newton, Monroe, N. Y.; Miss Pratt, Cedar Falls, Iowa; Mrs. Tedford and Mrs. Tracy, Wooster, O.; Miss Williamson, Phila.
In Germany: Miss Clara Thiede.

There are also, Mrs. Wanless at Sangli and Mrs. John Forman at Futtehgurh, who, with their husbands, represent, respectively, a single church and Princeton College; six others are directly connected with the Assembly's Board, viz.: Mrs. John Newton (senior) and Mrs. Gilbertson, Lahore; Mrs. Carleton, Ani; Mrs. Woodside, Etawah; Dr. Sara Seward, Allahabad; and Mrs. Janvier, Futtehgurh.

THE HINDU CHILD-MARRIAGE PROBLEM.

BY THE REV. JAMES JOHNSTON.

This dark picture in Indian social life renders its exposure an obligation upon the whole of Christendom. The question of the age of consent for marriage lies at the foundation of a world of sorrows and irresistibly calls for measures of reform. As might be inferred, the rising agitation has aroused opposition in traditional quarters. Benares, the home of graven images and strange vanities, has set forth her antagonism; Pundits, skilled in priestcraft and bound by ancient creeds, are marshaling themselves in battle array; Brahmins, too, are sharpening their weapons in the hostile camp, and orthodox Hindus throughout India are denouncing any attempt at legislation. Vainly do they endeavor to stem the spirit of reformation. Happily, there are many educated Hindus in favor of ameliorative laws, and behind them numbers of earnest men and women are laboring to usher in a brighter era for the "health of the daughter" of India. When India's darkened millions are more enlightened the change is inevitable, and ere long surprise may be expressed that an evil so terrible in its consequences should have been permitted unchecked for centuries.

Two recent disclosures have quickened the demand for legislative interference. The current memorial, signed by fifty-five lady doctors in India, praying the Viceroy of British India to raise the age of consent to fourteen years is a remarkable document. Every signatory of the petition is in regular attendance at the hospitals and zenanas, and is qualified, from professional experience and conversation with the Hindu ladies themselves, to speak with certain knowledge. In reality it is a message from the zenana, a voice from the Purdah-Nashin, communicating by their only channel with the outside world. The significance of it in regard to impending reforms is of considerable value. A statement accompanies the memorial which has been prepared by Mrs. Pechey-Phipson, M.D. It has already been addressed to an audience of Hindus, and lends unmistakable emphasis to the supplication of her fellow-practitioners. This gifted lady bases her opinions on seven years' practice as a physician in Bombay. Denial is given to the assertion that Indian girls arrive at the period of physical maturity earlier than Europeans. Medical observation justifies her in saying that no difference exists. With this unexpected discovery no one is more surprised than herself. Every line and

sentence disclosing the abominable features of child-marriage is strongly accentuated, and the inhumanity of British law in India, which allows ten years to remain as the age of consent. It is, consequently, a grave reflection on the custom of high-class Hindus in their encouragement of infant marriage relationships. Instead of male offspring being secured to perform the funeral ceremonies of the house-father, an opposite result follows. A realization of this fact and the lately disproved Vedic origin of child-betrothals will assist in erasing a terrible blot from the domestic life of India.

In the footsteps of M. Malabari, a learned Parsee, whose eloquent pamphlet, "An Appeal from the Daughters of India," has had wide circulation, another able pioneer, Mr. Y. N. Mukharji, has joined the crusade for the redemption of India's child mothers. Mr. Mukharji's conclusions are striking and carry additional weight owing to his high-caste Brahmin position and hitherto natural adherence to the system of infant marriages. By the dreadful revelation of the sacrifice of innumerable girl victims, he has been compelled to admit the ruinous price paid for its continuance. He grounds his case on the figures which have been derived from the latest census of British India. The proportion of boys to girls in all India up to ten years of age, the year of consent, is 50.5 to 49.5 per hundred, whereas the proportion between the ages of ten and fourteen is 55.7 per cent. of boys to 44.3 per cent. of girls, an extraordinary contrast to the former comparison. What does this indicate? In four years, the first four years of child-marriage life, with its harrowing griefs and withering strain imposed on an immature female constitution, the normal proportion of the sexes is subject to violent perturbation. The extent of it is proved by the disappearance of 500,000 more girls than boys each year out of the entire population, or of 2,000,000 for the four years inclusive. An objection that a correct return of the young people between the ages of ten and fourteen years has been impossible has no more application than to any other time of life. In Bengal it appears that child marriages are almost universal and the disproportion of sexes far exceeds that of Madras, where the custom less generally prevails.

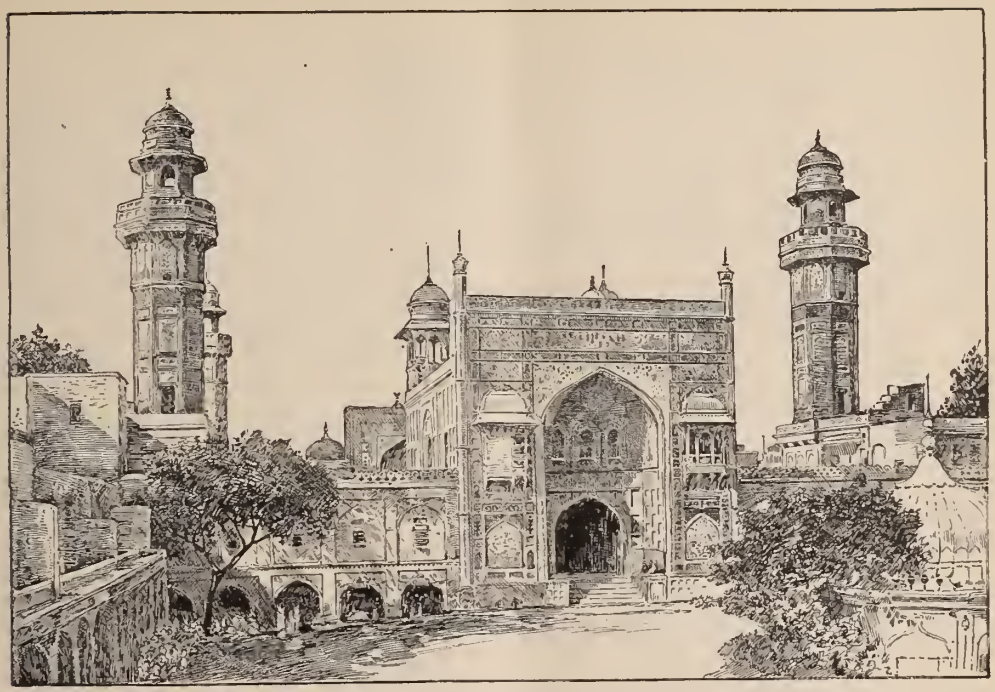
Undoubtedly, the degradation of premature marriage in India is destined to be effectively modified. In Ceylon lately, the second reading of a bill which fixes the year of consent at twelve has been adopted, and, in face of a cumulative native opinion among the better classes and the plebeian ranks, a more humane law for the "Eye of Asia" gleams on the horizon. Anglo-Indians confess to the urgent desirability of reform, and from Madras a strong national plea for government redress is steadily traveling over the Indian Empire. In spite of the dominance of caste — the chief buttress of England's sway in India — there is every prospect of the Viceroy being urged to recommend a just and remedial statute for the physical and social salvation of India's future mothers.

Bolton, Lancashire, England.

VARIOUS MISSION AGENCIES AT LAHORE.

The Capital of the Punjab is an ancient city, walled, and entered by twelve gates. It is in about the same latitude as Shanghai, China, and Savannah, Georgia. It is a large city, containing 150,000 inhabitants, inclusive of the military suburb, and has witnessed many stirring movements in the past. In and about the city are gardens, tombs, and historic buildings, and the streets and bazaars are picturesque. The old palace is an interesting place, having belonged to the son of Maharaja Ranjeet Singh. Many of its beautiful decorations, especially in the highest room of all, still remain intact. There, where a heathen prince once caroused, a Native Christian mother, well educated in English, daily teaches her two little girls. The Victoria School occupies the building. The head mistress and her chief assistant are Native Christian ladies, who were educated partly in England, but for the most part in a Christian school out here. They are members of our Church. Although not permitted to teach Christianity during school hours, outside of school they are not restrained in any way and their influence for good is undoubted, especially among the ladies of the Brahmo Samáj.

Lahore was occupied by our Board immediately after the British took possession of the Punjab in 1849. Our two pioneer missionaries here are still spared to live and work among us: Rev. John Newton, who came to India in 1835, and Rev. C. W. Forman, who came in 1848, and is still as active a missionary as can be found within our bounds.



THE WAZIR KHAN'S MOSQUE, NEAR THE DELHI GATE, LAHORE.

[The façade is covered with carved inscriptions from the Koran. The minarets (4) are 80 feet high, and the whole is a fine and characteristic piece of architecture. The square in front is a busy scene of traffic and passing vehicles, and is very familiar to our missionaries, three of our girls' schools, and the Woman's Dispensary, all being located near.]

THE EDUCATIONAL AGENCY.

Lahore is the centre of education for a large area. There are no less than four fully equipped colleges here, a medical college with 300 students, a training college, high schools and day schools. Our mission high school, started by Dr. Forman thirty years ago, has over 1,000 boys in it and in the branch schools which feed it. The mission college has 133 students, and the course is as high as in home colleges.

The students are of the ages commonly found in colleges in America and are, therefore, most of them married. They are a fine-looking set of men and the attempt to influence them is worthy of the efforts that are put forth. Although it is only indirectly woman's work, I acknowledge a very deep concern for these students, for Dr. Ewing works for the college with all his heart and, of course, its interests come very much home to me.

There is a surprisingly wide field for work in English here, and lectures and services in that language for educated non-Christians are constantly held and always command fine audiences. The list of subjects is an interesting page, for it gives an idea of how varied the attainments of these men must be, to be capable of appreciating such topics. These are some of them: "Travels in the East," "What Great Men Have Said About the Bible," "Transmigration or Immortality, Which?" "Babylon," "My Late Visit to America," "Substitution."

But, you will be ready to say, this is all very well, but it is the women of whom we wish to hear. We have now in our seventeen city schools over 400 girls, Hindus, Mohammedans and Sikhs. For years Mrs. Forman had entire care of these, but during the past year it became possible for others to share the burden, and now Mrs. Forman, Mrs. Gilbertson, and I have them divided among us. As we receive a small monthly grant from government we are subjected to an annual examination by the inspectress appointed to the province. Study was much hindered by a terrible epidemic of fever, during the two months preceding the last examination (October, 1890), yet the girls succeeded well and an encouraging number were passed. In many schools the older girls have been attendants for years and are well grounded in Bible truths. In one, a woman read for a long time and her daughter and granddaughter in turn were

pupils and both passed the lower primary examinations together. The old woman (probably not more than forty years of age) is now a compounder in our women's dispensary.

DISPENSARY FOR WOMEN.

This last is a very useful institution in the city. It is in charge of a Native Christian lady, a graduate of the Lahore Medical College, Mrs. Isá Dás. Is not that a pleasant fact to rest one's thoughts upon? The expenses are entirely defrayed by local contribution. During the fever epidemic last fall I visited the dispensary regularly, and talked with the crowds of women as they waited in the ante-room. Many of them came day after day, as different members of their families were stricken down. Never did I so forcibly realize the ministry of suffering, as in seeing how closely sorrowing mothers were drawn to me when I would speak of our little one, then so lately gone from our sight! Often, after they had expressed sympathy for me but of that despairing kind which does not hint at possibility of ever again beholding our loved ones, astonishment would be depicted on their countenances as I would say, "But it is only for a little while. I shall see her again. She is waiting for me up there." It was no task to talk to those sorrowing women, and I like that work in some respects better than any we can do here.

ZENANA VISITING.

On account of the necessary changes in our assistants and the difficulty of getting suitable helpers, we have lately* had to give up most of our zenanas, but we hope it will not be for long. Five ladies in connection with an English zenana mission, work in perfect harmony with us, and there is no limit to this sort of labor, except that of the sowers and reapers.

[We take the liberty of adding some extracts from one of Mrs. Ewing's letters of only last year, showing what her zenana visiting was so lately like and may be soon again.—EDITOR.]

We have had twenty-one houses, not all at one time. Over forty have been regular pupils and almost as many more have gathered about and regularly "heard the Word," if not with gladness, with attention. The Bible woman is bright, knows English pretty well and the vernacular very well. The women like her and watch for her coming, and she is an excellent teacher.

The class of women we visit is varied, from the wife of a barrister who has had his education in England; the wife of a doctor, who is professor in the medical college; to the families of Native doctors (*i.e.*, only learned in Indian drugs and compounds), and those of day laborers. The majority of these women are learning Persian, Urdu and Gurmukhi; only a few are learning in the Hindi character and a few in English.

I confine myself principally to talking directly about God and salvation by Jesus Christ, leaving Abigail to do the secular part and to teach sewing and knitting where that is desired. The absolute secular part ceases almost with the alphabet, for learners are put into the Christian Vernacular Education Society's text-books at once, and even the primer contains little sentences about God's care for us and ends with several short prayers. There is very little controversy among the women. They generally listen quietly and answer intelligently.

The wife of the barrister mentioned above lost her mother, and I went in, with Abigail, the day after the news had come. The mother had gone on a pilgrimage to Hardwár, a very sacred place to all Hindus, and while there died of cholera almost without warning. The daughter was devotedly attached to her mother, but she only wept quietly and did not wail in that heart-rending way the Orientals have. An aunt who had come to grieve with her was a clever woman, but an intensely bigoted Hindu. We had a long talk about Christianity. I have not since seen the aunt, but the lady of the house reads regularly and talks earnestly of Christ and His teachings.

The same day we went to another house, a much humbler one, but dignified by sorrow and death. There, too, the mother had died and we found our pupil too deeply engrossed by her sorrow to think of ordinary lessons, but with a heart apparently open for the reception of the seed which we were eager to sow.

In the next house (that of a wealthy man, a refugee from one of the royal houses of Cabul in Afghanistan), they were rejoicing over the recovery from illness of their only son, a boy of five. We are always welcomed almost with open arms in that house, but it is only by persistence that we can secure a quiet hearing of God's Word. They are Mohammedans but are intellectually familiar with the Gospel, which their daughters read fluently in Persian Urdu. I meant to add above that the difficulty in gaining their attention was only because

* Written January 21, 1891.

they are so "on hospitable thoughts intent." Nuts and raisins are brought and tea has to be served. It was in pretty china cups, but being made with smoky milk and native sugar was almost undrinkable. I tried to stop after a few sips, but my kind hostess was so grieved for fear I did not find it to my taste, that, in haste to get those distractions by, I gulped it down in despair.

At another place we were under a grass roof out in a court surrounded by houses, and women of a lower caste were reading with us. We took our seats on low bedsteads and had half a dozen women to talk and sing to. Near us once, lately, we had twenty hearers listening from different house-tops.

So, in one way or another, opportunities are ever presenting themselves. It is a comfort to us to remember, when we are appalled by the greatness of the work on all hands, that it is not the amout of what we would call "work" that is most important, but the perfectness with which we do "His will." Sympathy of Christian friends at home is most precious to their substitutes in foreign lands. Pray for us that our faith may be strong and our zeal accompanied with knowledge.

(*Mrs. J. C. R.*) *Jennie S. Ewing.*

SOME EXAMPLES OF THE HIGHER EDUCATION AMONG THE WOMEN OF INDIA.

When a Native lady of India gets on the Oxford hat, and two hundred ladies, Hindu, Parsee, and Mohammedan, are organized into a *sorosis* in Bombay, it can no longer be denied that there is something to be said under this caption. Not all the women of India are either poverty-stricken or ignorant. No, in any of the largest cities, in the seclusion of high-caste homes, entirely unconnected with missions, there will be found a few who have been educated, like Ramabai by her father, like Rukhmabai by her step-father, in the learning of their people.

A larger number have shaken off their dulness, and developed latent inherited talents in the favoring atmosphere of the mission school, so that nearly every large mission shows its coterie of girls who have excelled in their studies and passed difficult examinations. Remarkable testimony to the comparative influence of Christianity and Hinduism upon the education of girls was lately given in the *Hindu*, a Madras paper. The editor, who is described as "A Hindu of the Hindus," says:

"The community of Native Christians has not only secured a conspicuous place in the field of higher education, but in the education of their women and in availing themselves of the existing means for practical education, they are far ahead of the Brahmins. Of the 19 successful female candidates that appeared for the matriculation examination last year, 7 were Native Christians, and of the Hindus there were none. For the higher examination for women 234 candidates were examined, but of these 61 were Native Christians and only 4 were Hindus. Again, among the 739 pupils attached to the various *bona fide* industrial schools of the Presidency last year, 357 were Native Christians and only five were Brahmins. The Native Christians are a very poor community, and it does great credit to them that they so largely take to industrial education."

One of the most striking figures among these educated Christian girls is Miss Cornelia Sorabji, of a Parsee family in Poona. Her mother is the accomplished principal of the Victoria High School there, in connection with the Indian Female Normal School and Instruction Society, and her father, Rev. Sorabji Kharsedji, is an honorary servant of the Church Missionary Society. Miss Sorabji entered the Deccan College in Poona in 1884, the first and only lady among more than 300 men, almost all Hindus. Her high-souled behavior and the influence of her Christian faith are said to have raised the character of women in the estimation of those students. Miss Sorabji carried off prize after prize in the college, and in her final B.A. examination in the Bombay University, in 1887, she was one of four (the other three being men) to receive first-class honors. She afterward became professor of English in the Guzerat Arts College at Ahmedabad, and gave lectures in English and logic to classes of men. She is now, while not yet twenty-five years old, in England, reading for honors at Oxford. The "graphic description" and "high spiritual tone" of a plea she made in a London parlor for zenana missions was lately referred to in the *Indian Female Evangelist.*

The Misses Bose deserve to be known and valued by Presbyterian women in America. The eldest of them, Chandra Mukhi Bose was in the Dehra school, where she disclosed a very superior mind. She was the first girl in India to try the entrance examination at the Calcutta University, from which she took both the B.A. and M.A. degrees. She was principal of the Bethune school in Calcutta, the high-

est position held at that time in the empire by a Native lady. She is now principal of the Victoria (Government) High School at Lahore (to whom Mrs. Ewing refers on another page), in which she is

MISS CORNELIA SORABJI, B.A.

aided by a younger sister who finished her education in England.

A third Miss Bose received a medical education, which she is putting to service in village work, in connection with the Zenana Society of the Church of England.

A list of eleven girls who have taken the higher examinations from the Christian girls' school* of Lahore is furnished us by Mrs. Charles Forman (senior), who was herself a teacher there. Of these eleven girls, six entered the university. Two of them (sisters) broke down and died, their parents and brother having also died young. Of the nine living, four are teachers, another has just left teaching to be married, one is a zenana missionary, one is studying medicine, and the two remaining are equally useful in their homes.

A similar analysis of graduates of other mission schools would probably show a similar ratio of those ambitious to try the higher studies. Our progressive Methodist sisters have gone so far as to give the name of "college" to their institution for girls at Lucknow. It was the original intention that the students should fully pay their expenses, and, so far, only seven scholarships have been provided. The first subscription to the college was 500 rupees (about $200) from a Christian Brahmin lady who has passed the university entrance examination, as well as her daughter. Mrs. Gracey tells us that over $20,000 have been collected by the Woman's Society for a building to be erected the coming summer. The average attendance of boarding pupils the last year was 63.

Our Societies need take no alarm at these representations. There will be no contribution box passed for Oxford hats. The scope of our mission schools, for which many humble and self-denying Christian women in America contribute, was quite thoroughly outlined in these pages a year ago and we have never heard a voice of dissent from it. Our missionaries will encourage capable girls to try the higher and more exacting courses of study when their fathers are giving their sons an expensive education and are ready to pay for their daughters also. If a missionary finds an intellectual gem among the poor girls in her school and is willing to assume the responsibility of offering her higher advantages, she can usually find some liberal man on the ground who will privately aid the girl. But the teachers will generally feel as Mrs. Charles Newton says:

"So many girls are spoiled by it that I have little sympathy with the idea of giving such an education at the expense of the mission. The Upper Primary Standard leaves a girl with a good, thorough, plain education, with sufficient vital force and sympathy for her countrywomen to be of some use to them. There are exceptional cases, but the desire to ape English manners, wear English clothes and live in English style is one of the giant evils we have to meet. It greatly increases the expense of mission work, and so narrows its influence."

These illustrations are interesting to us in America not because we propose to furnish education of the grade which they represent in our missions, but on account of the relation between them and missions. We see Christianity always leveling up — not down — intellectually, socially, in every way. We see that, as streams never rise above their source but the springs feed the lowest levels; so every instance of cultivated womanhood at one extreme in India influences the mental stratum below and thence to the lowest. This statement must be modified. If your scholar is non-Christian and con-

*This school is supported in part by our mission and our missionaries in Lahore are on the committee who have it in charge in connection with the Normal School and Instruction Society of London. The teachers have always been provided by that society. Rev. E. A. Lawrence wrote of this school: "Nowhere in traveling over India have I seen a finer, more intelligent, more promising class of girls."—EDITOR.

forms to the Hindu idea, her influence is narrowed to her own caste. But if she is a Christian, it is confined by no wall of caste separation. Every Chandra Bose will draw girls into mission schools, from the primary grade up.

One more and a last "example."

Ellen Lakshmi Goreh's religious poems have been gathered into a little volume of sixty pages and published in England. She herself does not illustrate the education to be had in India, but, rather, the fine advantages which she enjoyed in England. But she is a Mahratta Brahmin of the highest caste. She was born in Benares in 1853, where her mother died soon after, "a happy and glorious death." Her father, now (but not then) Rev. Nehemiah Goreh, went to England in the suite of Dhuleep Singh, but did not remain there. The motherless baby was taken by an indigo planter's wife, Mrs. Smailes, and brought up until the mutiny in 1857 when, Mr. Smailes having lost his property, Ellen was adopted by the English missionaries, Rev. W. T. Storrs and his wife.

Her first poem was signed "Your Indian Sister," and addressed to Miss Havergal, who gave it warm praise, and wrote in 1876:

> "If you will lay your gift at His feet and let your verses go forth, as no Englishwoman's work, but as that of a Brahmin who is now one with us in Christ, you will be giving help to the cause of zenana missions and female education in the East which, so far as I know, none but yourself can give. You will probably do more by the mere fact of becoming known as a writer, to English readers, than if you gave £500 to zenana missions."

Those of Miss Goreh's poems best known among us are "My Refuge," beginning:

> "In the secret of His presence,
> How my soul delights to hide!"

and "A Missionary Appeal":

> Many jewels, rare and precious,
> If ye sought them ye should find,
> Deep in heathen darkness hidden;
> Ye are by the Master bidden,
> If ye know that Master's mind.
> *Bidden*, did I say? Ah, no!
> Without bidding ye will go
> Forth to seek the lone and lost;
> Rise and go, whate'er it cost!

Some of her best verses, "God Loveth a Cheerful Giver," were published in *Woman's Work*, March, 1890. Among Miss Goreh's characteristics are her scriptural themes and imagery, an elevated tone, and decided melody which she throws into a variety of metres, as seen in the following specimens:

From "In Memory of Miss Havergal," beginning:

> Was there silence over yonder?
> Did the angels cease to sing?
> * * * *
> Ah! methinks that when she entered
> The celestial courts above,
> Every thought and eye were centred
> On the object of their love—
> That the silence then was broken
> By triumphant bursts of song,
> For the word their King had spoken
> Which had bid her join their throng!
>
> But she passed them all unheeded
> With a quick, impatient spring,
> As she onward, onward speeded,
> Till she stood before her King!

From "My Motto":

> Onward! upward! homeward!
> Christians, let us press!

From "The Voice of the Lord":

> Dash on, ye breakers wild,
> Against earth's rocky shore;
> The Father keeps His child
> Till seas shall be "no more."
> Thou who wast, art, and shalt be, speed on that longed-for day,
> Thou who wast, art, and shalt be, for ever and for aye—

From "All One in Christ Jesus":

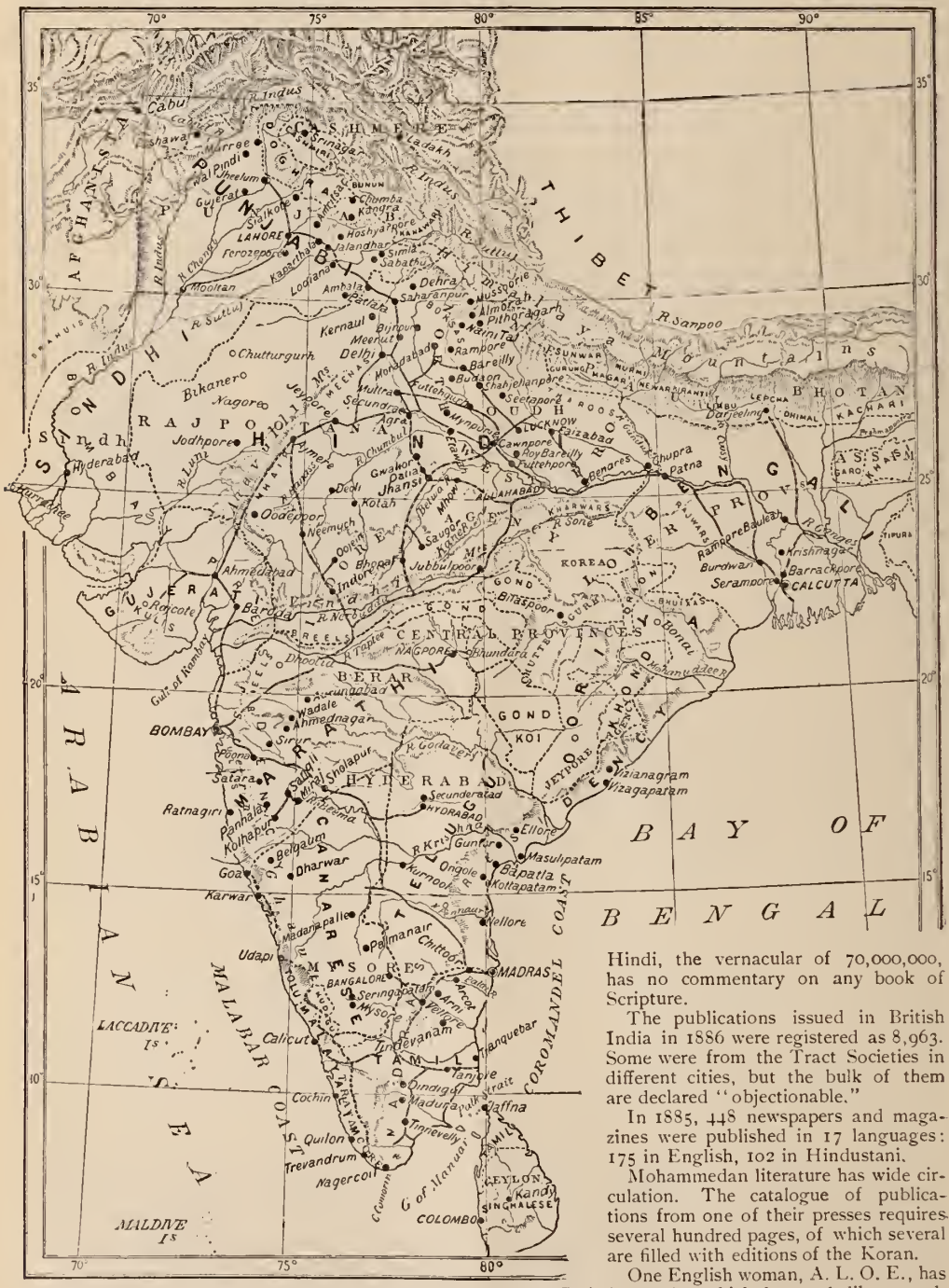
> "One in Christ Jesus," for He is the centre.
> Heart beats with heart when each heart is His Throne;
> Touch but the spring of His love—then we enter
> Once and for all into kinship unknown.

While the general population of India increased between 1872 and 1881 by eight per cent., the number of Christians increased by thirty per cent. In the province of Bengal, where the rise in the number of Hindus was thirteen per cent. and of Mohammedans eleven per cent., the increase of Native Christians was sixty-four per cent.—*From a recent speech at Simla, by Sir Charles Elliott, Lieut.-Gov. of Bengal.*

Mrs. M. M. Carleton, in sending a pleasant account of the way the little hill community at Ani observed last Christmas, recalls the fact that the first time they kept this feast they sent the bill, of Rs. 18, to the missionary. They have learned better now, and had a "purely spontaneous celebration," including two religious services, and both dinner and supper in common.

A LANGUAGE MAP OF INDIA.

[The proper adjectives in black-faced type indicate the leading languages of the empire and the area covered by each.]



The Bible, in whole or in part, is now translated into almost all the vernaculars of India. In 1888, the British and Foreign Bible Society, alone, had published the Scriptures in 48 languages and dialects, of numerous editions and revisions.

There is a Bible Concordance in only one language; Hindi, the vernacular of 70,000,000, has no commentary on any book of Scripture.

The publications issued in British India in 1886 were registered as 8,963. Some were from the Tract Societies in different cities, but the bulk of them are declared "objectionable."

In 1885, 448 newspapers and magazines were published in 17 languages: 175 in English, 102 in Hindustani.

Mohammedan literature has wide circulation. The catalogue of publications from one of their presses requires several hundred pages, of which several are filled with editions of the Koran.

One English woman, A. L. O. E., has written Christian stories, which the people like to read. The greater number of Hindu tales turn upon the wickedness of women.

Most of the statements above are from the Report of the London Conference, and from *Church Missionary Intelligencer*, March, 1891.

AN ILLUSTRATION OF DIVINE LEADING.

[From the *Missionsblatt*, of January, 1891, published by a woman's missionary society in Berlin, Germany.]

After twenty-three years of labor in India, Miss Clara Thiede has returned to her native land (Germany) for brief rest and refreshing. God has greatly blessed her in missionary work. She has proved the truth of the text given her at our Mission Union celebration in 1867, "They that sow in tears shall reap in joy."

When she went to Muzafferpur, where her countrywoman Christine Belz had been laboring four years under the German society, she found herself in the midst of sin and misery such as no Christian land can ever show. Yet there she witnessed the baptism of seventeen persons who had been brought to Christ through Miss Belz's school for children. At Secundra she was present at one time when thirty were baptized and at another time sixty, among them a deaf and dumb girl whom she, knowing the sign language, had prepared for baptism.

In January, 1871, Clara Thiede was received into the American Presbyterian Mission and stationed at Lahore. Here she had one acquaintance, whose baptism at Agra she had witnessed, a Bengalese lady of high birth, Promadeni by name, who had been forced to leave her husband and home because of her Christian profession. There were at this time in Lahore only two little schools for girls and very few zenanas open. The new missionary longed to extend the work and soon found the way.

Going to visit Promadeni one day, she suddenly found herself in the wrong street and in the midst of a crowd of children. Asking them why they were not in school, she was told they belonged to the "sweeper" class and nobody would teach them. Thereupon she told them she would teach them, and would come the next day for that purpose. They proved that they did want to be taught by their presence at the place and time appointed, and a school of thirty children was thus begun and before long seventy-five were in attendance. But the white ants drove the school from their hired house into the open air where it was held until a rich Mohammedan, whose wife Miss Thiede had taught, offered the use of a small house which, later, he gave to the school.

When these quarters became too narrow a request was made of the military authorities at the fortress for a lot on which to build; but it was refused, whereupon Miss Thiede proceeded to enlarge the house already occupied. This attempt resulted in the falling in of the roof, and at once the energetic teacher resolved to build a new school-house on the same spot. Her resources were thirty pfennig and limitless faith in the "dear, rich Lord Jesus." And He did not disappoint her trust!

When her house was finished it had cost 2,000 marks, and she had 150 marks remaining. The miracle of the loaves and fishes had been repeated. The first boy baptized from this school became a teacher and his wife and children were also brought to Christ.

In the summer of 1873 a flood destroyed several houses in Lahore, among them one in which a mother and children were killed. A boy and girl were left with no one to care for them. Here Miss Thiede saw the finger of God pointing out new work to her. She already had one orphan girl, and here were two more to be taken; afterwards others came, until twenty-two were in this orphans' home. One of these is now a physician, another a theological student in England.

In the "sweeper" school the children learned to knit and sew, as well as to read, write and sing. Some of them worked for ladies of high caste, and when these heard about their teacher they told the children to invite the German lady to their houses. So did these poor, despised children open zenana doors to the missionary, who most gladly entered in, and the influence thus gained resulted, finally, in the opening of several schools by some Native ladies who had been taught in government schools.

How wonderful are the ways of our God, and how manifestly the smallest, as well as the greatest, events are made to serve His purposes of mercy! In this brief sketch of Clara Thiede's work how clearly the golden thread of divine leading runs through the story! The high-caste lady baptized in Miss Thiede's presence during a visit to Agra, must leave her home and take up her abode in Lahore; a mistake in the street leads Miss Thiede not to her, but to the outcast "sweeper"

children; these children open the way for the Gospel messenger to enter into high-caste dwellings, where eventually willing and capable co-workers are found to bring hundreds of children under Christian influence and instruction.

The only addition we would make to this sketch is mention of the absolute, unhesitating faith which Miss Thiede always has had, that what she asks of the Lord she will receive, if it is good for her. Whatever she wants, therefore, be it house, or land, or, money, or friends, or health, she goes straight to the Master with the request and then awaits the answer.

M. H. P.

PHILADELPHIA.

AN UNDEVELOPED AUXILIARY TO MISSIONS.

ENGLISH students in India lead a slavish life. After studying English five or even seven years, most of them try to pass the matriculation examination — a narrow door for entering government employment. The examination is made very difficult, so that few may be allowed to pass. The large number of disappointed ones return home, in most cases to try again. The successful ones, though relatively few, are even now such a host that it is difficult for them to find employment. I recently noticed the statement that five vacancies for government offices (offering a pay of from eleven to seventeen dollars per month) had received some 3,000 applications. To the majority of students English has been, and is, simply an avenue to worldly gain. What might it be if Christians would promptly take advantage of all this education? The Educational Society of Madras is doing good work in publishing Christian tracts and books.

Last week mother and I visited Miraj, a city of 25,000 inhabitants. We found a large high school of English students. There was a meagre library with some standard works — essays, histories, etc. When I expressed a desire to help secure more books the librarian seemed pleased. This place has a public reading-room and papers are desired for it. What papers shall we place there? The discussions and denominational differences and critical articles of many of our best religious papers are questionable material to place in the hands of these Hindu students. They make much of differing views among Christians. What Christian paper (in English) is suitable for Hindu reading-rooms and libraries? I pass the question on.

I should be very glad to have a friend pick out and send me simple, direct Gospel books, stories and allegories. Books to arouse the indifferent; simple tracts on the evidences of Christianity; short biographies — such books ought to be read in large numbers among English-speaking Hindus. Prejudice and fear will often keep a young man from purchasing a Christian book in his vernacular, while if it be in English he may pay for it and read it through without a taunt or rebuke from his old-time father.

I would not give the impression that our young men are eager to buy English Christain books.* Our sales are small, especially in these Native States, but I believe that prayerful, persistent work on this line will accomplish much. A few days ago the prime minister of Sangli called. Before he left I let him look over my books and he bought over two rupees' worth. Among them was a Marathi copy of "Pilgrim's Progress."

In the *Bombay Guardian* of this month I notice an intimation that Dickens' works are soon to be translated and published in Marathi. The books which get a hold on the English-speaking students of India will not have long to wait for bright intellects to pass them on into the vernacular, and the activity in scattering infidel literature should alarm and arouse us.

We need Christian books, but more than this, we need consecrated young men to direct the minds of these students to *the Book*. In Madras, Calcutta and Bombay there is doubtless a large supply of Christain books, but, oh, for hands to take these volumes down from their shelves and for hearts to carry their message as words of life to their dying fellows! Different instrumentalities for Christian work are useful here as in America, but the one instrumentality for bringing India to Christ is the one He appointed for the world — His disciple. To those who would reach India's young men with the Gospel; would liberate and save India's women and children, I would say, first of all, *send us a missionary*.

Grace E. Wilder.

* Mrs. Hull reports that sales (in vernacular as well as English) at the Book Depot in Kolhapur amounted to 270 rupees for the first year, just closed.

WHAT Miss Wilder says on the preceding page is pleasantly corroborated at several points by so experienced a missionary as Bishop Thoburn. Writing lately to the *Northern Christian Advocate* he says (referring to a *vernacular* literature) :

"As converts increase and the youth of both sexes are educated in the schools a demand begins to make itself felt not only for school books, but for Christian literature in all its forms. This extraordinary agency, the power of which has been discovered by men in almost every sphere of labor, can no longer be neglected in any successful mission. Books and tracts must be utilized in every possible way by the children of light as is already done by the children of this world. There are more than 40,000 children in the Sunday-schools of our missions. These children speak a number of Indian languages, but in only one of these have any Sunday-school books been provided, and the whole number of them hardly exceeds a dozen. . . . . If our dear friends in America could see thousands of our half-naked children meeting for Sunday-school under trees, and coming together week after week the year round without a hymn-book, or a Bible, or a Gospel even, they would feel it incumbent upon them to do something to meet this urgent demand."

RUKHMABAI.

ON embarking at Bombay, in March, two years ago, we found that one of our fellow-passengers was to be Rukhmabai, whose case in the Bombay courts had excited so much interest throughout India, as well as in England and America. We were not long in making her acquaintance, and soon had the pleasure of her presence at our table in the dining-saloon. Her quiet dignity and remarkable maturity of mind won our admiration, as her amiability and child-like simplicity won our hearts. The missionary ladies of the party, of whom there were several, were especially drawn to her. Sitting beside her one evening on the deck of the *Shannon* she told me the story of her betrothal and the suit brought against her, with the dreadful experiences they entailed.

Her family, belonging to a class of advanced Hindus, are more independent of custom than many of their brethren. As an example : her widowed mother had married a respectable doctor of her own caste. The stepfather, who was very fond of little Rukhmabai, determined that she should not be subjected to the lottery of an infant betrothal, and she was eleven years old before her marriage arrangement was made. Then the special division of her caste, in which alone it was proper for her friends to seek a husband for her, was very small, there being in the large city of Bombay only eighty families representing it. The delay had narrowed their choice still more, so that the most eligible youth was poor and ignorant. Rukhmabai's friends were abundantly able to give him an education, and set about improving him. A good position in the dispensary of which her stepfather had charge, was offered him when he should be able to fill it.

For a time all seemed to go well, but he fell into bad company, and was persuaded by the dissolute fellows with whom he associated that as he was to marry a lady of fortune there was no need for exertion. Idle, ignorant and immoral he became, and as the years passed by and marriage was still postponed, he demanded his bride.

Meantime, Rukhmabai had possessed excellent advantages in the instruction of lady missionaries as well as that of her stepfather, which she had well improved, and, with the advice of her friends, she refused to be joined in wedlock with one so unworthy of her. She told me she would still have overlooked the ignorance if that had been the man's worst fault.

The story of the suit brought against Rukhmabai, and how, after appeal and counter appeal, she was sentenced to six months' imprisonment by the highest court in Bombay, was widely published. This imprisonment seemed a light thing to her compared with the life-long slavery of which it was made the alternative. But she had no assurance that this decision would be final, and as many influential Europeans had become interested in her, a proposal was made to carry the case up to the Privy Council ; the youth, fearing the result of this step, was prevailed upon to accept a compromise.

"I have several projects," said she, in her excellent English, "to bring forward while in England." Then she told me of her desires for her countrywomen, enlarging upon their ignorance and unfitness for training their children. Her father's house was the only one in her caste open to the teaching of Christian ladies. She would have a system of zenana visitation, under Hindu auspices. This would involve a Training Institution for the workers, though Pundita Ramabai's school she thought would form a nucleus to something more extensive. Again, she wished to obtain a medical training that she might

relieve suffering in zenanas where only a lady would be admitted, and otherwise to increase her usefulness.

Finally, she hoped through gentlemen in official circles, to whom she either had letters of introduction, or whose interest in the subject had been aroused through the prominence of her case, to effect a change in the Indian marriage law, so that a simple betrothal should not be binding in case the parties, when old enough to decide for themselves, discovered that the alliance would be unsuitable.

As this young woman of twenty-two unfolded her plans to me, I was greatly impressed with the grasp of her intellect, her benevolence and her simple devotion to her sex and people. Her own sufferings, and they had been very great, including the insults of her opponents who had even spat at her; the weary prospect of imprisonment, or worse, that of being wedded to a man for whom she could feel only contempt, seemed to have left no bitterness in her heart. The ruling thought apparently was to make her experience tell for the weal of others.

How earnestly we longed and fervently prayed that this gentle but resolute girl might lay all her talents and the rich result of her sad experience at Jesus' feet, which alone would give life and, consequently, permanence to her efforts.

(*Mrs. Charles*) *Margaret B. Newton.*

MAHRATTA GIRLS IN THE MISSION SCHOOL, PANHALA.
[From a photograph taken some time ago.]

SUNDAY-SCHOOLS TO SUPPLEMENT GOVERNMENT SCHOOLS.

[The writer went to South India forty-four years ago. Her daughter having had charge of the boys' boarding school in Sangli the last year, they have been obliged for the time to discontinue much of their beloved evangelistic work, and yet she writes: "My daughter and I have paid forty visits to villages and 140 visits to homes."—EDITOR.]

IT is a great question how we can utilize the education in Government schools to spread the knowledge of Christ. I would say let us have a Sunday-school in every town where boys and girls can read, for our hope for India is so much in the dear children. Let us see to it that these good readers have some bit of Scripture placed in their hands to carry home every week.

We have had two Sunday-schools for heathen children in the village of Budhgaum. We hold them on Saturday mornings, because, though it would seem best to have all Sunday-school work done on the

Sabbath, all that is needful in this line cannot be done on one day of the week. We have had for many weeks a similar exercise on Friday afternoons at the Government school-house in the Mahar Wadi. We take along with us a Marathi preacher who is very useful and shows much energy. A friendly interest has been shown by parents and friends of the children, who, at the close of our school, gather around for the addresses, or a preaching service. Such a gathering of children proves a nucleus for a crowd. We had feared opposition at the school-house in Budhgaum until I met the teacher who told me that long years ago he was a pupil in my husband's school in Kolhapur, and that he still owns a Bible which Mr. Wilder gave him. He showed a friendly spirit, and did not object to my reading to the children from the Testament and talking to them during school hours. But we aim to reach the schools near the time of their closing, so as not to interfere with daily lessons, and we prefer holding our service on the verandah, which is more accessible to outside people than is the inside school-room.

One morning, halting at a school-house, the teacher came out and invited us in. I declined, telling him we would return at the close of his school, but his friendliness and wish that we should stop *then* led us to yield. The children listened so attentively and recited their Bible lessons so well, that we had a very pleasant time. They are attracted by cards and leaflets which we give as prizes. Our Bible lesson pictures have been of much service.

But we cannot be blind to the fact that Satan has a terrible hold on this people. When visiting a school at Hurripur, to the question, Does the soul die? a Government schoolmaster quickly replied: "No, the soul does not die. There are a series of future births in the form of some kind of animal, a fox, it may be, or a monkey, no one knows."

The effect of caste even upon children is disheartening. We often notice that in giving them books and leaflets they must not be handed, but thrown upon the floor to avoid contact. In a class of three girls standing before us, one could not touch the other, for one was a Brahmin, one a goldsmith, and one belonged to the washerman caste. Once when instructing a group of children, a Brahmin came along and, to the grief of one of the lads, ordered him off immediately to a bathing place. At a Government school at Panhala we found a bright little low-caste girl reciting her lessons outside the school building. At another, a very intelligent Mahar boy was doing the same, only he had the company of an old man who sat by his side, very proud of the attainments of his little grandson. Once at a prize distribution in Kolhapur, we noticed one thrown out of a side window. Following up that prize we found it had been earned by a girl of the shoemaker caste. Are there many children in our own country who overcome greater obstacles in gaining an education?

I have felt much interest in my Sunday-school class in connection with our church here in Sangli. Some of the girls enjoy their Bible lessons and like to learn texts and sing hymns. When the classes all come together for the closing service it is a pleasant sight.

We spent most of the hot season on the hills, where we found the cooler climate a benefit to my health. As we were among Marathi-speaking people it did not seem necessary to stop evangelistic work. We made visits to some villages and, amongst the trees and shrubbery, we found homes of gardeners and others where we were welcome and where some of the women seemed ready to listen to God's Word.

Eliza J. Wilder.

THE WOMAN'S MEDICAL MISSION AT ALLAHABAD.

In December, 1871, Medical Mission work was begun in Allahabad by Miss Sara C. Seward,* M.D., in connection with zenana work which Miss Wilson had opened some three years earlier and through which access had been obtained to Bengali houses although homes of the better classes were still rigidly closed. In June, previous, Miss Wilson, at the suggestion of Sir Wm. Muir, then Lieut.-Governor of the North-west Provinces, had asked for a medical lady to be associated with her, and Miss Seward went out in response to that request. Her practice was at first confined to zenanas, but it was soon felt that to make it a mission work a dispensary was needed, and a small one was opened the following March.

In 1873 Miss Wilson and Miss Seward,

* The form in which Dr. Seward prefers to have her name written.

THE CHOWK IN ALLAHABAD. MISS SEWARD'S CARRIAGE EMERGING AROUND THE CORNER.

both of whom had gone to India under the auspices of the Woman's Union Missionary Society, became associated with the Furrukhabad Mission of the Presbyterian Board. Their station, however, was not changed, and Miss Wilson continued her labors at Allahabad till her death in 1879, while Miss Seward's work has gone on continuously except for an occasional break, when she has been obliged to be absent for some months of rest.

Increase in the number of patients has been gradual but steady, but from the first the doctor has been sadly hampered by the want of a suitable building. In 1888 a desirable site for a new dispensary — a garden with a well — was secured. It embraces more than an acre of ground in the heart of the city, is retired and yet easy of access to the Chowk (the main street), and to the Grand Trunk Road leading from Calcutta to Delhi.

Miss Seward came home on account of illness in April, 1889, returning in October of the same year, and during her stay a beginning was made in raising money for the Dispensary itself, the plan of which had been prepared and given by an English architect. It was estimated that $3,000 would be enough for the building, and that amount was secured and $500 in addition to put the grounds in order and build a wall around them. Unfortunately the Silver Bill in the meantime so increased the rate of exchange that it was impossible to complete the building as originally planned, and the second story was left off though the rest was so constructed that it can at any time be added; verandahs were built on the east and west, which will be indispensable in the hot weather.

"The new building is very nice but severely plain inside, as a hospital should be, and will need no repairs for a long time. The walls are brick, the floor is stone, the ceiling is iron and cement, the woodwork teak, and the outer doors are of wire gauze."

The old building had been unfit for use for some time before they left it; the walls were bulging in a most threatening way; the drains were choked and could not be opened without danger to the walls. The approach was through a narrow lane with, every ten feet on either side, a pool of dirty water from the old houses adjoining, and an open drain always filled with filth from a Mohammedan bath house. Miss Seward wrote July 28, 1890: "We have for more than a month been literally

working in the mud. One morning the whole floor was under water and we had to collect some thirty women in a closed verandah twelve feet square and six feet high. I thought after an hour or so I could form some idea of the air in the Black Hole at Calcutta."

The new Dispensary was occupied August 11, and it was thought there might be at first but a small attendance, as the women would not readily find it, but the first morning there were seventy-five, forty of them new patients.

"Yesterday was very stormy and only twenty-five came, but other days the number has been nearly if not quite sixty, some days over that. This gives us quite as much as we can do, as just now we are none of us strong. The first morning when some fifty were gathered we sat down to talk with them. Most of the old patients exclaimed as they entered, 'What a good place, Mem Sahib! This is very good.' I said to them that they saw what a pleasant place we had now, and I wanted to tell them about it. Many of them knew that last year I was obliged to leave India and go to my own country; that there I met friends who felt a great interest in India's women, and who asked about them and about the sick people. When they learned that we needed a better place they promised to give some money, and one lady had given nearly half the cost of the building while others had given some 300 Rs. to 400 Rs. until now we had this pleasant building. I asked if they knew why that lady and the others had been so kind, and a woman beside me said at once, 'It is because she is religious.'"

I believe a Native of India thinks *that* is the best thing he can say of anyone. They sometimes say, "He is just," or "He is kind," or "He is clever," but when they say "He is *religious*," we know they can use no higher term.

"I was called away and Miss Symes went on with the lesson. It is the old, old story that needs to be gone over each day. Many listen anxiously and sometimes those who can read take books, or rather ask for them, that they may go over at home what they have heard here. Many others are indifferent, but it is such a comfort to have a place where we can gather them and hold them for a quiet reading and then have them come in one by one for treatment."

Miss Seward wrote soon after her return: "A few years ago, when my health began to break and no one came to my help, I fretted a good deal for fear that, in case my health should fail, this work would be broken up, and I feel very happy to have been able to secure workers who, when I had to drop it for a time, could take it up and carry it on."

The reference is to Miss Symes, an English woman born in India and a graduate in London of a special medical department, who has been associated with Miss Seward for two years past; and to Miss Christian, who received her medical training in India, and has been with Miss Seward six years. In addition to these is Christina, the Bible woman, who came in 1875 from the Normal school of the Church of England Mission at Benares. She is the child of Christian parents, and was left a widow with one child after three years of married life. She reads, writes and speaks English, Bengali, Hindi and Persian and Roman Urdu. Her son, now eighteen years of age, is in the Lucknow Christian College. At first Christina* assisted in the medical work, and read to the women at the dispensary, as well as visited the zenanas; but now the latter are largely in her hands, as Miss Seward was obliged to give up visiting three years ago.

"Unlike other branches of mission work, we do not need to go to the people, they come to us. It has always been the custom each morning on assembling to read and talk with the women, using either the Bible or some simple book, striving to impart Christian truth in a plain, direct way. I have sometimes been asked if the women did not object to this. On the contrary, I have known them when from want of strength and press of work we have been obliged to cut short the reading to beg for just a little more. Many ask for books saying that others in their houses can read; others urge us to come and teach them in their own homes; and I have had sick women in the zenanas ask that some one might come and read to them the same books that some of their families had heard in the Dispensary."

The number of patients treated at the Dispensary in 1890 was 3,738; the daily average attendance was 44, while on some days the number rose to 80. Many of these cases require special treatment, and all the medicines are compounded on the premises. *H.*

*For fuller notice of Christina see WOMAN'S WORK, April, 1890.

LETTERS FROM THE FRONT.

INDIA.

MRS. H. M. ANDREWS'S host of admiring friends will welcome this first letter which we have seen since her return to India. It will be remembered that Mr. Andrews has not been in India before. The letter is dated RAKHA, FUTTEHGURH, Jan. 16, 1891:

Probably you have already learned of our location. We reached India in time for Annual Meeting of the Mission, and, rather to our surprise, it was decided not to send us to Mainpurie, as we expected when we left America. However, we had come to do the work which needed us most and so made no objection to the vote of the Mission.

For almost a month we boarded with Mr. Janvier, while the house at Rakha was cleaned and repaired, and on New Year's Day we moved into our home.

ALREADY IN FULL SWING.

I am in charge of the Orphanage and as much medical work as I have strength for. In the Orphanage there are thirty-three girls now, and I cannot help feeling that quite a large family has come upon my hands very suddenly. They are just what the same number of girls, ranging in age from three years to eighteen, would be in America, and the care and responsibility are greater than in an ordinary school, because they have come from all kinds of surroundings and with all sorts of inheritance of evil and of bad tempers; but the care and skill of Mrs. Jarbo (the superintendent since there has been no missionary in charge) have brought things into very good running order and that makes it easier for me to step in. I am already fond of many of the girls and all of them appeal to my sympathy and care. Last Sabbath was communion season and three of the girls joined the church, while seven were already members.

I have a day-school which all the Orphanage children attend as well as a number of native Christian girls from Rakha, altogether making about forty-five pupils. With all my settling of house and management of the Orphanage, I have found time to attend to only the pressing medical cases and so have put off all who could wait, but still I am getting into quite a practice. . . . I am very well indeed and enjoy greatly being back in India, though there has been much change within the past six years and things are not as when I left. Mr. Andrews is working hard at the language and longing every day to be able to speak to the people whom he meets. But, in the meantime, he has a little English work in the way of teaching a class of young men in the mission high school and taking charge of a prayer meeting on Tuesday evenings, held for the Eurasians and English soldiers, and, as the young men are especially sociable and call on him constantly, he has a chance of doing something, even these first weeks.

BIBLES CALLED FOR.

We had been here only a few days when Mr. Andrews had some business at the military station. When it was completed, the native station master followed him out to the platform and asked if he would give him an English Bible, as he was anxious to read it. So you see our Bible work has begun at the very outset. Even before that, Mr. Janvier had come to our room one day and asked Mr. Andrews to let him have a copy of the Bible in Hindustani, which Mr. Janvier had lent him to study till our own books should arrive, because that was the only copy available for two men who were waiting at his study door asking for two Bibles. One copy had to answer that time, but I am glad I have a little money with which to buy a few to have on hand, and now that we are settled I shall send for them.

You are in the midst of winter rush and hurry, but I can hardly realize there is such a thing as winter anywhere. It is like early June here, and flowers, fresh vegetables and sunshine are abundant, while we can sit on the verandah all day long.

EVANGELISTIC WORK.

MISS FORMAN, from FUTTEHGURH, Dec., 1890:

I have been asked lately to teach in a number of Sadh homes. The Sadhs were formerly Hindus, and, as the name implies, really were, or at least thought themselves better than ordinary people. They do not regard caste and have given up idol worship. If possible, they are even more self-satisfied than the Hindus. Whatever they may once have been, the Sadhs are now noted for their immorality. So far as I am acquainted with them, they are thrifty, hard-working and very friendly. The other day I was asked to teach one who, years ago, studied in our schools. She was married when twelve years old

and since that time has neither possessed books nor received instruction of any kind.

We were obliged to close the girls' school in Pappiapur two years ago, and for a time my visits stopped. Once last winter I went out and was welcomed by a crowd of women carrying babies covered with small-pox! I gave the disease time to die out before my next visit. The women there now seem interested in the Bible lessons, and I always have a large and friendly crowd to talk to — too friendly for comfort sometimes, first comers sitting right against me, others filling the doorway, effectually shutting out the air.

In most places the chapter from the Bible is merely endured; there is no open opposition, but the one aim is to bring religious conversation to an end. Often they begin talking about something else, or what is, if possible, more trying, they assent to everything. Before the words are out of your mouth they begin, "Yes, yes, it is all true."

The Sunday-school for heathen teachers is on the whole satisfactory. There are rarely more than twenty present, but it is as large a class as I can manage. They have been much interested in studying the epistle of James. When we reached the verse, "The tongue can no man tame," there was such a chorus of assent that I could not make myself heard.

ONE OF THE DISAPPOINTMENTS.

One of the Bible women told me last winter that there were three women in the city asking for baptism. The question arose, what shall we do with them when they are cast out by their friends? The matter was soon decided for us. One of the three, a young Brahmin, answered all our questions with the utmost clearness. She had been taught in one of our schools and there was no doubt as to her knowledge of the truth. She said she had no longer any faith in idols, that she trusted in Christ alone for salvation; her husband was very much interested, and she thought he would soon come out and be baptized with her; she would wait until he was ready. She would like, in the meantime, to open a school and teach the children in the neighborhood about Jesus. I told her we should be delighted to have her do so, though *we* could not support another school. When she found we would not help her financially, she said no more about becoming a Christian. It was a sad experience for us, yet some time, when everything earthly appears in its true light, they may really turn to Christ.

Miss Sherman wrote from Sangli, in the South India Mission, Nov. 22, 1890:

Until you get on the other side of the globe from your native land you will never understand how glad a missionary is to get a letter. You see that I am in Sangli. I came two weeks ago to help Miss Wilder in the boys' school. Her teacher's health had given out, and some one had to go to the rescue. This is the third school I have taught in since I reached India, so I shall have wide experience by the time I get the language.

The four new missionaries, *i.e.*, Rev. Mr. and Mrs. Hannum and Rev. Mr. and Miss Irwin, with Miss Patton returning, reached Bombay November 15, and on the following Tuesday signs of excitement appeared on the Sangli compound. Several dozen lanterns appeared in the trees, mottoes over the gate and on the verandah, palm branches about the door of the bungalow, and the voices of practicing orators were heard in the distance. The party arrived on the 8.30 P. M. train and were ushered in with music and rejoicing. Short exercises of welcome were enjoyed on the verandah, after which we sat down to dinner, a party of twelve missionaries. . . . I was able to lead the women's prayer meeting in Marathi three weeks ago. I have been specially favored in having a good pundit from the first.

HOW TO FIND WHAT LIFE IS.

It will be just a year next Tuesday (November 25) since I landed in India, and it is needless to say that I consider it the most fortunate day of my life. In my humble estimation, one does not know what life is until she has been in India, but you doubtless hear the same raptures from Japan and China. I must admit there are troublous times here occasionally; you need love and wisdom and patience such as only communion with the Heavenly Father can give, but one sails out of these things back to the same conclusion — that she would not be anything but a missionary for the world.

The school here is very interesting. The boys are supposed to do all their own work except cooking. They don't like to work any better than boys of the same age at home and they do shirk in spite of all we can do. I sometimes go over to their house and find the floor swept, but the dirt piled in one corner.

Dec. 1, Kolhapur.— Back home again. I came with Miss Ewalt, who has been ill in Sangli, and shall remain with her for the present.*

Miss Rachel Irwin, one of the party who left New York September 30, wrote from Kolhapur, Dec. 18, 1890:

I doubt if any one could have had a pleasanter voyage than we had all the way from New York. We landed in Bombay Saturday evening, November 15. Mr. Goheen and Dr. Wanless met us and gave us a hearty welcome to India.

Sunday morning all our party met in Mr. Ewing's room and held a prayer and praise service. It was a blessed meeting: every prayer and song came from hearts overflowing with gratitude and praise. In the afternoon we attended a Marathi service. It was a pleasure to see these people, who had been brought out of heathenism, worshiping the living and true God. The boys and girls looked bright and

* Since sent with the Hannums to hold Ratnagiri.

happy, yes, even pretty in their white dress. I could not help contrasting them with those we saw in the bazaar on our way to service.

Monday night we started down country and Tuesday night reached Sangli, where we received a warm welcome from both missionaries and native Christians. That from the latter took quite a formal character. Exercises consisted of prayer, singing and an address (afterward translated). Then followed an old Oriental ceremony of putting oil on our hands and perfume on our handkerchiefs, wreaths of flowers around our necks and bouquets in our hands. The people seemed much pleased and we quite appreciated their efforts. Our stay in Sangli was only until about ten o'clock next morning, but we had a glimpse of the work and were pleased with everything.

THINGS SEEN AT SANGLI.

The new church is a neat stone building, not quite finished yet, but will be all that could be desired. I wish I could say as much for the dispensary. Dr. Wanless is working under great disadvantage, but he is doing a grand, good work. The people have great faith in him, and he sometimes has as many as 80 patients in a single day. His surgical operations have been very successful. About 700 have been treated this year, and all have been told of the Great Physician.

JOURNEY ENDED.

The last thirty miles of our journey was in a *tonga*, as the railroad is not finished to Kolhapur. We passed several bands of pilgrims, as well as blind men and lepers sitting by the roadside begging. Our lot has been cast in a pleasant place as to location and associates. We arrived on Thursday, and on Monday my brother and I began the study of Marathi as well as to teach in the mission high school an hour a day.

I am especially pleased with the Sunday-school here. It numbers about 300. There is always a crowd about the doors. I notice quite a difference in the homes of the Christians and of their heathen neighbors, they are so much cleaner.

PANHALA, Jan. 1.— We came up here last Saturday to Mission Meeting, and yesterday were appointed to Kolhapur. I am to assist Mrs. Goheen in the girls' school, while my brother will succeed Mr. Seiler in the high school when he goes to America in the spring. We are as well as can be.

JAPAN.

MISS HELEN LOVELAND, writing from KANAZAWA, in December, 1890, says, referring to her illness last year:

I am more than myself now, stronger than when I left America. I think the Japanese climate agrees with me. The country wears well, too, for I grow fonder of it and the people every day.

They tell me that letters written to the ladies at home should be essays. Is it so?* If it is, I will try never to write piecemeal again. But how does a missionary accomplish one letter at a sitting? Or how does she ever get an hour or two for a painstaking letter?

I have taken the last half hour before dinner to write a few words, leaving the children to the Japanese assistant, but if I could do as I wish, I would know the language and teach them all myself. The children are very good and sweet and natural. The thought of being disobedient seems never to cross their minds. The kindergarten children are often puzzled over my English, but they are so anxious to be cheerful under all circumstances that they are not baffled by a new question. I look around with an appealing air; they take in the situation, nod their little heads and chorus with a smile, "Yes." If I wanted them to say no, they look for a sign of dismay and change their tactics.

We miss Miss Porter so much. The place seems scarcely the same; but, though we are sort-of-lost without her, we are all glad that she could have her vacation at the same time with her sister.

* Not at all; quite the contrary.—ED.

GOOD NEWS.

MRS. NAYLOR, also writing from KANAZAWA, a little later (in January), says:

We are in the midst of a precious series of meetings. More than a month ago we missionaries observed a week of special prayer, and nightly meetings were held. We have not felt since that we could give them up, for they have been such a means of grace to us all. Now the Japanese Christians are also holding a daily union meeting at noon, and other special meetings are held at different hours of the day. The Lord is indeed with us, moving upon the hearts of the people. Unite your prayers with ours that this new year may witness such an outpouring of the Spirit in West Japan as has never been known. All power belongs unto our God and he is able, we believe, to shake these heathen cities to their foundations.

You have heard of our beautiful new chapel and three recitation rooms added to our school building, the gift of Mr. and Mrs. Winn. We held the dedication service December 20, in the new chapel. So the Lord has blessed us, and I am sure will continue to remember us until all needed additions are supplied.

CHINA.

Much sooner than we expected, we have received a letter from one of the missionary wives at the new station, ICHOWFU (E-chow-foo).

MRS. C. F. JOHNSON wrote Dec. 8, 1890:

At the close of Annual Meeting we began packing our household effects preparatory to leaving Wei Hien for our new home and work at Ichowfu. We wanted to start Monday, but it rained all day, so we did not start till Wednesday, November 13. Our party consisted of Mr. and Mrs. Chalfant and their

little daughter Georgie, sixteen months old; Dr. Johnson, myself and our wee Ruth. Mrs. Chalfant and Georgie rode in a *shenza*. Mr. Chalfant had a place inside a cart, but, in fact, walked most of the way. I rode in my chair, eight men to carry me, four at a time. I held Ruth in my arms almost all the way. She was a good baby and slept the greater part of the time. Dr. Johnson rode a donkey when he did not walk. It was a very small, black donkey with a large pack on its back, and, on the pack, the Doctor dressed in his wadded Chinese garments, cap, queue, in fact, the entire outfit. He reminded me of pictures of Abraham, Jacob, or other Bible worthies. We had, besides, in our train, three carts for our goods, and as each cart has a muleteer, our party was too large for rapid progress. The gentlemen had our route all mapped out, but owing to bad roads and the condition of our mules, we did not stop at any place we had planned. The motion of the chair might be called a pepper-box motion, a constant shake up and down, as in seasoning food from a pepper-box. The chair-bearers keep up a constant calling back and forth. The leader tells those behind where it is muddy or stony, or to turn. He will call "bad road," and the man behind will answer by repeating what the other has just said. They are very careful and rarely make a misstep. Wednesday we went only fifteen miles, and put up at a damp, miserable inn. However, we had plenty of bedding and were warmly dressed, and after supper Mr. Chalfant remarked, "Strange, what a different aspect things wear from the outside of a good meal."

The second day we made twenty-eight miles. We came to a wide river with no bridge, but on the banks were men who make their living by carrying people across the stream. Four carried my chair. The Doctor rode man-back. I looked back and there was Doctor astride one man, and a man on either side holding up his feet. It was a laughable picture. The foreigners do look immense in their wadded Chinese garments. We arrived at our inn that night just at dark, cook and provisions nowhere in sight, and no condensed milk for Mrs. Chalfant's little girl. But a servant came on in advance and brought the milk, a cold chicken, and news that the carts would probably arrive about eleven o'clock. So we sent him out to see what Chinese food he could find. He brought us bowls of a sort of beef broth, got tea, and a thin, unleavened bread, and, by dipping it in the soup, we made a very fair meal.

Friday the roads were bad and long after dark we came to a village whose only inn was full, so we took refuge in a dye shop. Now perhaps you think a dye shop couldn't be worse than an inn, but you are mistaken; it was much worse. Dr. Johnson had a severe headache, and we did not know where Mr. Chalfant and the carts were. While we were sitting disconsolate, a knock on the door, and our cook appeared. I never thought him good looking before, but he looked quite handsome that night. He had come on from the carts, and thought they would not be in till morning.

Saturday, we traveled through a beautiful country, over mountains and across pretty streams. It was a lonely way, but that was all the pleasanter, as we were tired of seeing crowds and being gazed at. Saturday evening we were near a large market town and the chair bearers were hurrying to get in early, that we might secure an inn in which to spend the night and Sabbath. Suddenly the last bearer struck his foot and fell. That threw the men in front headlong into the chair, breaking the glass. I was rather startled, but not hurt. The chair bearers were frightened and silence reigned for the space of a minute.

Inside the walls, we found a fair in progress, and at once became objects of curiosity, as we slowly forced our way through the astonished multitude. You remember that a foreign woman had never been in this part of China before. I had the chair curtains down, but Ruth insisted on looking out, holding the curtain back with her own wee hand and smiling at the crowd outside. This took them by storm, for they are fond of children. We reached the inn, but the crowd surged after us and filled the court. Mr. Chalfant tried to put them out, but they were too many; so the men carried me, chair and all, into the house, and the *shenza* also. We spent Sunday in peace, for the landlord closed the inner gate.

Tuesday evening we arrived within fifteen miles of Ichowfu, having traveled the two last days through a pretty tract of country, mountains in sight all the time. Wednesday, we started on the home-stretch and about eleven o'clock halted on the banks of the broad I (pronounced E) River. We were loaded into boats and it took us one hour and a half to cross. At last, about one o'clock, Wednesday, November 19, 1890, we reached our future home. We were one week traveling 175 miles.

We found the street here blocked with people eager to catch a glimpse of us. We have been prospered so far. We are very thankful, and pray that the blessing of peace may be ours. We have rented the only place in the whole city that we could possibly get, and that only because the owner is friendly to foreigners, having come in contact with them in the port cities. He is a man of more than ordinary intelligence, and has much influence, but in spite of that we may expect opposition. We hope by going slowly to create as little of this as possible. We cannot blame these people. We teach something contrary to all the traditions of their ancestors. But we have the command of God behind us, and we have something for them that we know is for their good, and when they hear and believe, they know this too. Pray for us, friends, that we may not only be allowed to dwell here in safety, but that the people may hear and believe, and that, in this new field, we may be the instruments of God in planting a strong Church.

HOME DEPARTMENT

MONTHLY MEETING.—*April.*

Eloquence and enthusiasm have not done so much for the sacred cause of Christ as the modest virtues, the uniform activity and the patient prayers of thousands of believers whose names are unknown.—*Vinet.*

Scripture Text, Phil. iv., 6.—In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Scripture Reading, Phil., iv., 1–10.

General Topic—OUR MISSIONS IN INDIA.

The Girls' Boarding Schools at Woodstock, Dehra and Allahabad; at Futtehgurh, Hoshyarpur and Kolhapur; the Boys' Boarding Schools at Lodiana and Sangli; Day Schools at all the stations; the Christian College at Lahore; the Theological Seminary at Saharanpur, with its school for wives and children of the students; the orphanage there and at Hoshyarpur, etc., have often claimed our attention and still claim it, but this year, with the Annual Report of the B. F. M. as our guide, let us turn to some of the less familiar stations. Find them on the map as they are mentioned and learn the names of the missionaries at each.

Rawal-Pindi: A recent death there; a new missionary; a native pastor installed. *Ferozepore:* Various forms of work there; interesting circumstances in connection with dedication of a new church building; zenana visiting at *Etawah*. *Ambala:* the double station; the Leper Asylum; dispensary, zenanas, schools. *Jalandhar* described (*W. W. W.*, Aug., p. 207). *Jhansi:* Circumstances which make it an important centre (*The Church*, April, '90, p. 340). The zenanas of Jhansi (*W. W. W.*, Oct., '90). A Training Class for Christian workers established in Dehra School (*Ann. Rep*). Kolhapur mission described (*The Church*, April, '90, p. 339). An Appeal from Kolhapur Mission (*The Church*, May, '90, p. 454).

Letters from Futtehgurh and Dehra (*W. W. W.*, June, '90); from Kolhapur (July); Sangli (Aug.); Dehra (Sept.); from Woodstock, Dehra, Saharanpur and Kolhapur (Nov.); Allahabad (Dec., '90, and Feb., '91). Lepers in India and what is being done for them (Jan., '91).

A Mohammedan Convert (*The Church*, June, '90, p. 512). Itinerating in Ambala. Letter from Kolhapur (July). A Saved Hindoo Girl (Aug., p. 185). Letters from Kolhapur and Sangli (Sept., p. 260); from Theological Seminary at Saharanpur (Nov., p. 449).

Young Men's Christian Association work in India (*Miss. Review*, Sept., '90, p. 694, and *The Church*, Feb., '91, p. 109). Boys and Young Men in India (*The Church*, Feb., '91, p. 179).

Frequent reference is made in reports and letters to opposition from the Arya Somaj; let us learn what this is from an article entitled The Indian Somajes (*Miss. Review*, July, '90, p. 501). Disintegration of Hinduism (p. 557, ditto). The Story of Eliza Agnew in Ceylon (ditto, p. 596, Aug.).

Dr. Pentecost in India.

"A Woman's Club in Bombay" (*The Independent*, Feb. 12); "Meeting of National Indian Congress" (ditto).

E. M. R.

THE STUDENT VOLUNTEER CONVENTION: AN AFTERMATH.

By the time this meets the eye of our readers almost every one will have seen a detailed account, in the newspapers, of the Convention of Student Volunteers for foreign missions, which was held in Cleveland, February 26–March 1. We, therefore, avoid a consecutive report and present, instead, disconnected notes furnished by a variety of persons, conveying some gems of thought from the speeches made and some of the impressions received by the audience.

From a copious supply of such notes, written by ten young ladies, all taking their course of study at Lake Erie Seminary, we make the following selections:

"When Mr. Mott asked, on Saturday evening, that a volunteer from Canada, one from Kansas and one from Texas should lead in prayer, and there was an immediate response, it impressed me with the extent of the movement."

"The order was nearly perfect."

"The meeting was pervaded by an intelligent earnestness. Members of the convention forgot themselves. Each was in sympathy with every other and the audience was always in sympathy with the speaker."

"The courage and enthusiasm were contagious."

"One thought, that was made very impressive, was that missionary work is no longer sentimental but has to deal with facts. The candidate must have definite qualifications. No one who cannot prosper in work here is wanted for a missionary."

"As the young men came forward, while older men remained seated, all personality seemed lost in the great work; old and young,

men and women, had one work and one purpose in common. (This is the testimony of us all)."

"Mr. Robert Wilder said that it is time to cease apologizing for missions. 'Cease parrying; commence lungeing.' At a meeting he once asked all who had read fifteen missionary books to rise; no one rose. He then asked for those that had read ten; still no one rose. Then for five; a few rose. For two, including the Bible; and still a large part of the audience remained seated, and he was tempted to ask how many had read one, including the Bible. He gave a list of twelve missionary books that he called 'essential.'"

"Dr. Gordon, of Boston, said: 'When a church ceases to be a missionary church it becomes a mission church. When a church ceases to be evangelistic it ceases to be evangelical.'"

"A small minister with a great Gospel can do more than a great minister with a small Gospel."

"Our commission is not to bring the world to Christ, but Christ to the world. Christ tells every Christian to 'go'; every sinner to 'come.'"

"Never be afraid (as a missionary) to sacrifice your own comfort, but never sacrifice it unless necessary."

"Miss Abbie Child, of the Woman's (Congregational) Board in Boston, said that she had never dared say to a young woman, '*You* ought to go as a missionary.' One may be shaken as by an earthquake while listening to an address, but the time to decide is when alone listening to the still, small voice."

"A missionary must know how to care for health. No woman can do as much for the first two or three years abroad as she could at home."

"Mrs. Capron said: 'The loneliness of missionary life is very great and we should not go unless we make up our minds that we can go alone with God.'"

An Elyria lady reports: "Sunday afternoon the veterans and soldiers from the front faced from the platform the enthusiastic volunteers; a thrilling sight — the one company knowing both the blessedness and trials of the service; the other dreaming only of the joy of going. The most noticeable feature of the whole convention was the spirit of prayer. There was little of the self-sufficiency of youth."

A Cleveland lady reports a part of Mrs. Capron's advice to volunteers: "Are you able to repeat yourselves in others? If not, learn the lesson here. Did any one ever say to you, 'I did that because you helped me to feel that I could?' Then, take courage, because your best work will be with native pastors and teachers."

A teacher writes: "Noticeable — the manliness, good sense, the clearness and condensation of thought, the unaffected naturalness."

A Southern gentleman says: "Wonderful, but you would never know to what Church a young man who spoke belonged. I believe Mr. Mott (the chairman) could control a house of Congress."

A friend sends an episode of the convention:

"A few of us went to De Klyn's restaurant for supper Saturday, between afternoon and evening sessions, and found ourselves next table to about sixty young men and women, with a sprinkling of older people. They had finished their tea, and were having after-supper speeches. We listened, as best we could with our orders being filled, and soon found that this was a gathering of Disciple students from Bethany College mother of Hiram College, Eureka College, and others of the Church of the Disciples. They had been invited to supper at De Klyn's by the Disciple pastors of Cleveland. They went on with their speeches as earnestly as if they had been in a private hall, and it was an inspiring sight, a kind of prophecy of the days when on the plates of a restaurant and on all the hotels shall be 'Holiness to the Lord,' and to talk about foreign missions will be as natural as to eat. As this body of Christians is one of the smallest, and yet there were, probably, fifty students of that body, you can think what a convention it was."

THE ALPHABETICAL ROLL-CALL AT A MISSIONARY MEETING.

A. Married a husband and couldn't come. Husband doesn't take stock in missionary work.

B. She did mean to come, but Mr. B. sent home a bushel of peaches, and of course they had to be canned at once. If he'd only waited; but he never *does* think!

C. Present. Faithful, but poky.

D. Was out late the night before and ate lobster. A dreadful headache.

E. Present, and always early.

F. Missionary work in her own kitchen and plenty of it. Husband and John must have mince pie for lunch, and cinnamon rolls are always so slow to rise. Duty before pleasure.

G. Sweeping day and company besides. Missionary society ought to be supported by those who keep help.

H. Withdrawn because unappreciated. Gone to meadows green and pastures new.

J. Forgot the meeting. Thinks the church ought to be more active. Ladies' Aid Society should be stirred up. Something ought to be done.

K. A straightforward woman. Afraid she may be called upon to pray, and honest enough squarely to confess her fear.

L. It was a shame, but the best of us do forget, and if you knew how she looked without crimps you wouldn't say a word. She really did forget to put them up.

M. After a busy day sat up till midnight to finish her paper. Flew through her forenoon work, contrived a plan to leave the babies safe and happy, "stole awhile away

From children and from care,"

and led the singing with an extra touch of pink in her cheeks. It passed for the glow of health.

N. Too much dress to suit her. The church is growing too "tony." The Smith children won't even speak to those who don't wear kid gloves.

O. No style in Westover Church. Her friends wonder that she goes there. Doesn't meet the people in society.

P. Too far away on the western prairie to hear the call. An echo comes: "Doing what I can here. We gather from our scattered homes, have the Sunday-school lesson, a sermon, an experience meeting. It does us good and reminds us of the dear meetings at home."

Q. Present, with sunny face and words of good cheer, making us feel our kinship with all the world.

R. Mrs. Jones told her that Mrs. Brown said that Mrs. Jenks heard that the missionaries lived in luxury. They didn't even do their own marketing; servants and all that: and fruit? Why, they just reveled in fruit when *she* didn't dream of such luxuries. No, she'll wait awhile before she sends her money to missionaries.

S. The hardest-worked housekeeper in the neighborhood, but always "Present."

T. Thinks it "just too sweet" in them to meet and sew for missionary children. Sent edging and a "perfectly lovely" set of shams in last year's box. Would love to come and help now, but she had Jennie's dress to embroider and a crazy quilt to feather-stitch, besides all her Christmas presents to get ready.

U. Had a new book to finish. Didn't propose to be tied to anything. The rest might if they chose.

W. Stiles Edward thought she better stay at home. Stiles Edward's judgment was so much better than hers. She always consulted him. It was such a comfort to lean on Stiles Edward. He had such good sense.

X, Y, and Z, being at the tail end of the list, and humble accordingly, were anxious to use their small opportunities for possible usefulness, and were always found at their post, encouraging by their presence, their sympathy, and their contributions, which, though not large, were gladly bestowed, and will be adding to the blessedness of the heavenly land when Astor's millions will have been long ago forgotten. —*Phebe A. Crafts* in the *Home Missionary*.

HYMN: Written for the Women's Missionary Society of the First Presbyterian Church, Topeka, Kansas, 1890. By Rev. E. C. RAY, D.D.

THE WOMEN.

Matthew xxviii: 1–10. Tune: Rathbun.

IN the dawn they trembled, weeping,
At their Saviour's empty grave;
All their hearts within them leaping
At the word the angels gave: —

"Death could not your Lord imprison,
Seek him not among the dead;
Jesus is not here, but risen;
Haste the joyful news to spread!"

Filled with fear, with joy o'erflowing,
Quick they ran to tell the tale.
Jesus met them in the going,
Gently saying, "Peace, all hail!"

As they bowed in adoration
At the feet of their dear Lord,
He conferred this high vocation —
"Haste to give my brethren word!"

Still let women tell the story,
As they love their risen Lord,
Quickly spread through earth His glory
Till He be by all adored.

Do I love Thee? Master, take me;
Lo, I worship at thy feet,
Heart and hands and lips, O, make me
Haste the message to repeat!

ARE THERE DANGERS?

To the women who, nearly a score of years ago, entered on this work of organizing for foreign missionary service it was a Red Sea passage. Advance was impossible, except as God opened the way, step by step. The necessity was laid upon them, to abide in His very presence, and appropriate His resources for the work He was about to place in their inexperienced hands. The foundations were well laid, as our organizations, numbering thousands, testify. The machinery is well-nigh perfect, and, now, comes the danger. The ready writer and fluent speaker, she who can train the children, preside at public meetings, is fertile in expedients for raising money — all these find scope for their various talents. To lay these gifts on the altar is blessed. But what, under all, is the motive power of this activity? Does it stop short of a consuming desire that He, whose name is above every name, shall be honored? That "His dominion shall be from sea to sea, and from the river unto the ends of the earth"? If, unconsciously to ourselves, other and lower motives have crept in, we are by so much shorn of our spiritual strength. In our eagerness for large gifts let us guard against unseemly competition, extorting money which is only grudgingly given, but so let us recommend the object that the giver shall share the blessing. In "honor" let us "prefer one another"; let our pet plans and methods be held subject to the judgment of others, "that the beauty of the Lord, our God, may be upon us."

E. H. Lester.

A PRIZE OFFERED.

A FRIEND authorizes us to offer a prize of twenty-five dollars for the best communication suited to the Home Department of this magazine, which shall be received before the first of June next. The following conditions are ordered:

The character of this article shall be such as to inspire interest in the work of women for foreign missions.

Each manuscript shall be signed by a fictitious name, and be accompanied by a sealed envelope marked "Prize" and bearing the same assumed name upon its face, but inclosing the true name and address of the writer.

Manuscripts shall not *exceed* 1,800 words, and should be addressed:

The Editor of Woman's Work for Woman,
53 Fifth Avenue,
New York City.

BOOK NOTICE.

DR. ELLINWOOD sends us the following note of recommendation:

It was a happy thought of the Executive Committee of the Woman's Foreign Missionary Society, Philadelphia, to prepare and publish *Historical Sketches* of the various missions of the Presbyterian Board.

There was a felt want of a more systematic and thorough knowledge of our missions, their origin, their history from the beginning, their fields and their peculiar circumstances and needs, and the *Sketches* which have now passed through several editions, and in which improvements have been made from time to time, seem to me admirably adapted to meet these wants. They are concise and to the point; they have been written by different authors, and show variety of style and method. They ought to be in the hands of every friend of missions in the Presbyterian Church, on the pastor's study table, in every Sabbath-school library, in possession of every officer of the Woman's Boards, if possible in every Christian home. Their cheapness brings them within the reach of everybody. There is absolutely no longer any excuse for ignorance concerning the work of our Board. We are often written to for information by persons who have been appointed to prepare papers on a particular mission, for mission meetings, or for a monthly concert. We would answer all such inquirers in advance by saying, 'Send to 1334 Chestnut St., Philadelphia, or to any of the Woman's Boards of Foreign Missions of the Presbyterian Church, for the volume of *Sketches*, sold at 75 cents in paper and $1.00 in cloth.' The committee have resolved to publish again separate *Sketches* of the different missions. These can be had at a very trifling expense.

SINCE LAST MONTH.

ARRIVALS.

February 14.—In New York, Miss Williamson, from India. Address, North-east corner Eighteenth and Vine Streets, Philadelphia, Pa.

Feburary 14.—At her home in Carlisle, Pa., Miss West, from Tokyo, Japan.

DEPARTURE.

February 26.—From San Francisco, Dr. C. C. Vinton and wife, for Korea.

DEATHS.

February 16.—At Windsor, Conn., Mrs. Frank V. Mills, of Hangchow, China.

January 28.—At Canton, China, Morris, aged 5, son of Rev. and Mrs. B. C. Henry.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' Meeting first Tuesday of the month at 11.30 A. M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE twenty-first annual assembly of the Woman's Foreign Missionary Society (Philadelphia), will be held in the Third Street Presbyterian Church, Dayton, Ohio (Rev. A. A. Willitts, D.D.), Wednesday and Thursday, April 29 and 30.

According to the By-Laws "one delegate may be sent from each Presbyterial Society, each Auxiliary Society, each young people's Branch or Band." While the ladies of Dayton acquiesce in the action of the Society by which it was decided that delegates should pay their own expenses for entertainment at hotels or boarding-houses, they extend a very cordial invitation to all delegates who will accept their hospitality. Board may be secured by those desiring it at from $1.50 to $2.50 per day.

All applications, whether for entertainment, boarding, or railroad rates, must be made not later than April 15 to *Miss L. W. Hughes, 1914 East Third Street, Dayton, Ohio.*

DEFINITE arrangements for reduction in railroad rates are not completed at time of going to press, but it is confidently expected that the usual two-third reduction on return fare will be made on all roads leading into Dayton.

LET this meeting of our majority year be one of the very best ever held. It will be made so if every one who possibly can, will feel a personal responsibility to be present. Meanwhile, let earnest and constant prayer be made for the especial presence and power of the Holy Spirit.

THE change of hour of our monthly Directors' Meeting, on the first Tuesday of each month, from 12 to 11.30 A. M., is intended to give more time for the business of the Society which has grown with the years. The hour from 12 to 1 has been found too short for necessary reports of secretaries and committees, and for reading missionary letters which we are unwilling to crowd out. Visitors are always welcome at this meeting, as well as at the prayer-meeting on the third Tuesday of the month, which will still be held at 12 o'clock.

MRS. WILLIAM WALTERS has been chosen Presbyterial Secretary, and taken up her new duties with eager interest, receiving a most cordial welcome from her associates. All Presbyterial correspondence and inquiries with reference to missionary speakers may be addressed to her, and she hopes to receive every Presbyterial report before *April 1.*

IN sending orders for leaflets, time will often be saved by addressing *Woman's Foreign Missionary Society*, 1334 Chestnut Street, Philadelphia, instead of one of the officers. Such orders should always be sent to the headquarters of the Society or Board within whose territory the sender resides.

Hints for Programs for Missionary Societies is a new leaflet, a supply of which we have purchased from the Woman's Board of Missions of the Congregational Church. It is a reprint from the *Sunday-School Times* and was written by one of our own workers, Miss Belle M. Brain, whose successful work in connection with the Missionary Conversazione, Springfield, Ohio, has been noticed more than once in this magazine. Price, 3 cents each; 30 cents a dozen.

THE new edition of the *Historical Sketches of Presbyterian Missions* is now ready. Great pains have been taken with the revision, and each sketch has been submitted to the Secretaries of the Board of Foreign Missions for correction and approval. A most valuable feature of the volume will be the maps accompanying the sketches, which have been prepared with care and at considerable expense. These sketches are offered separately at 10 cents each; the complete volume bound in paper, 75 cents; cloth, $1, postpaid.

MRS. CATHERINE PETERS, Pleasantville, N. J., has a complete set of the *Foreign Missionary Magazine* from 1871 to 1886, with the exception of one number, and inquires where it can be sent to do the most good. As our library is already supplied, we are glad to pass on her kind offer to any school or society that would like to increase its store of missionary literature.

MISS CLARA G. WILLIAMSON, freshly arrived from Woodstock, India, has called at our Rooms and looked in upon our Executive Committee. She made the trip from Calcutta in fifty-two days, not a particularly short passage, but remarkable for the fact that she came without change of steamer, taking advantage of an opportunity that only occurs about twice a year.

OUR list of copied letters for this month is as follows: Miss Bartlett, Mexico City; Mrs. Goheen and Mrs. Hull, India; Mrs. Potter, Persia; Mrs. Ladd and Mrs. Candor, Colombia; Rev. O. F. Wisner, China; Mrs. W. K. Eddy, Report of Village Schools, Sidon, Syria.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A. M. Visitors welcome.

IT will be noticed that the Annual Meeting follows the close of our financial year (April 20) very closely; so, in order that the Treasurer's reports may be ready, will not Presbyterial Treasurers forward their funds by April 15?

WE hope the societies have appointed their delegates and sent names to Mrs. H. P. Ayers,

600 North Madison Avenue, Peoria, Ill. If uncertain whether you can go state the fact, but send names *promptly*. The programme committee is still at work perfecting plans for a grand meeting. Dr. Ellinwood, Secretary of the General Assembly's Board, will give us an address. Rev. Thos. Marshall, the new Field Secretary and Rev. J. M. Oldfather, from Persia, are among those from whom we shall hear. We also expect to have Mrs. Brier, of Africa; Mrs. Porter, of Japan; Mrs. Laughlin, of China; Mrs. Hays, of Siam; Mrs. Oldfather, of Persia.

SINCE the last Annual Meeting we have lost from among us several who were "mighty in prayer," and upon whose intercessions we so depended. Will not many over our Northwest try to make good our loss in this respect? So much prayer for help and guidance is needed.

AT one of the first meetings of the month we were glad to see the new Illinois Synodical President, Mrs. Ely, of Peoria, who was appointed to Mrs. Marsh's place at the fall meeting of Synod. Her presence was of double interest, because of her office, and because she was from Peoria, where we so soon go to our twentieth Annual Meeting, and could tell us of the preparations being made there. She spoke of her desire for help and instruction, and hope for a great advance in the cause of foreign missions in the State because of this meeting.

MANY inspiriting reports of praise meetings have come in and been given verbally: "The best, most spiritual, and delightful we ever held"; "Our first praise meeting, and it has proved such a blessing that we have resolved to hold one every year." From North Dakota: "Two-thirds of those to whom invitations were sent responded; some whose voices had never before been heard in prayer joined in the chain of sentence prayers."

IN mid-week we had calls from Rev. Mr. McCoy, so long at Peking, China, and now with his family at Hinsdale, near Chicago. He is hoping to visit churches in the interest of missions.

MRS. PETER CARTER, of New York, was at one of our meetings, and told of the joy of missionary mothers in the knowledge that their children are helping those who need the Gospel.

MISSION BANDS desiring badges similar to the "C. W. C." silver stars can have them, with their initials, for fifteen cents each, *plus* the postage, by sending to 48 McCormick Block.

WE have issued another edition of *Why Our Society did not Disband*, and find we can lower the price to two cents each; twenty cents per dozen. We also have a supply of a most interesting leaflet, *Ezra and Me and the Boards;* price, two cents each, and fifteen cents per dozen. The song, words and music, *Our Jesus*, as printed in *Children's Work* for December, is now in leaflet form; price, five cents a dozen. For all of the above, address the W. P. B. M. Room, 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE TWENTY-FIRST ANNUAL MEETING of the Women's Board of Foreign Missions of the Presbyterian Church will be held on Wednesday and Thursday, April 8 and 9, in the Second Presbyterian Church, Auburn, New York.

AT the Annual and Special Meetings of this Board those entitled to vote shall be the officers, managers, and honorary vice-presidents, *ex officio*, and delegates as follows, viz.: two from the Executive Committee of each Presbyterial Society, and one from every five (5) Auxiliaries. See By-Laws, Article I., Section 4.

Entertainment will be provided for those mentioned above, and Presbyterial Societies are requested to see that delegates are appointed in good season, and their names and addresses sent to Miss Kingsley, Recording Secretary, 53 Fifth Avenue, New York City.

NAMES and addresses of all delegates desiring entertainment should be sent not later than March 20, to Miss Lucy M. Wheeler, 33 William Street, Auburn, N. Y. Miss Wheeler will also furnish the names of boarding-houses and hotels to delegates not desiring entertainment, and to any others who wish to attend the Annual Meeting.

OFFICERS, managers, and honorary vice-presidents, being *ex-officio* delegates, are desired to comply with the above requests without further notification.

Credential cards will be sent to all delegates, and must be presented to the Committee on Credentials, who will be in attendance at the church on Wednesday, April 8, at 9.30 A. M.

REV. DR. ARTHUR MITCHELL will speak at the general meeting on Wednesday evening and among our missionaries who are expected to be present and take part in the meetings are Mrs. J. W. Hawkes, of Persia; Mrs. Wellington White, of Macao, China; Dr. Mary W. Niles, of Canton, and Rev. J. L. Nevius, D.D., of Chefoo. It is hoped also that Miss Cort, of Siam, and Miss West, of Japan, will be present and speak.

OUR Treasurer closes her books April 1. Any contributions received after that date cannot be acknowledged in 1890–91. Presbyterial Treasurers will please take notice.

IT will be remembered that Miss S. E. Gilbert, 344 Genesee Street, Utica, N. Y., is chairman of the Nominating Committee, which reports at Auburn. Any suggestions should be sent to her.

THE Committee on Place of Annual Meeting at Elmira recommended that societies wishing to entertain the Board bring their invitations to Annual Meeting, that action may be taken when the Board is fully represented.

THE mysteries of God's dealings have made themselves sorely felt during the last month, when almost at the same time word was received at the Mission House of the death of Mrs. Stanley Phraner, at Chieng Mai Laos, and of Mrs. F. V. Mills, of China, at her home in Windsor, Ct. Mrs. Phraner went out as a bride last summer. She was a woman of rare gifts and accomplishments, and it was hard for her friends to be convinced that they would find fitting employ on the foreign field. She had but reached her station in the Laos land when the telegram came that she had entered the better country, even an heavenly. Mrs. Mills was known to many in our auxiliaries, and many enjoyed meeting her last year at Elmira. Many too will recall the sad circumstance of the deaths of her children in China but shortly before she came home. She died on Monday, February 16. The previous Saturday her name was on the calendar for special remembrance. She was then almost at the entrance of the valley. Let us trust that many did indeed remember her. She leaves a little child just three months old.

THE ladies of the First Church in Utica have raised $500, to which other friends in the same city have added another $500. This is to be used for the Bachman Memorial at the new station at Chiningchow, China,

OUR Women's Board is to be congratulated on having been able to endow a room at the sanitarium at Clifton Springs for the use of our missionaries. This gives us the right to send a missionary there at any time, though there will be a small charge for board.

MISS LA GRANGE says that during the cholera siege in Tripoli, they cut off all sinks and drains at the seminary; laid by stores of mustard, disinfectants and antiseptics, then, having done all, they quarantined themselves and were spared even a sight of the pestilence. These troublous times have, she says, brought the Lord very near to them, and the Christian girls have been quickened and developed; thus the dreaded scourge has brought them a blessing.

THE following letters have been copied for the Bureau of Exchange: Mrs. J. L. Whiting, Miss Leete, Miss Wight. Requests for these, with stamp, should be sent to Miss Van Rensselaer, 53 Fifth Avenue, New York.

From Northern New York.

THE Nineteenth Annual Meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York will be held on Wednesday and Thursday, April 15 and 16, in the Presbyterian Church, Plattsburgh, N. Y.

NAMES and addresses of all expecting to be in attendance at the meeting should be sent, not later than April 6, to Mrs Joseph Gamble, Plattsburgh. Delegates will please promptly notify their hostess at what time they may be expected. As the train leaving Albany at 12.50 P. M. does not arrive in Plattsburgh until 7.35, it is suggested that delegates provide themselves with a lunch; by so doing, our hostess will not be inconvenienced by our late arrival.

THROUGH the courtesy of Mr. Burdoch, General Passenger Agent of the D. H. C. Co. R.R., reduced rates have been granted. All delegates paying full fare will be given a certificate at the meeting for one third fare for the return trip. It is earnestly desired that there may be a full representation from all Auxiliaries and Bands, that the influence of this meeting may be felt throughout all our bounds.

WE have recently had the pleasure of hearing from Mr. Jeremiassen, of Hainan, who has also sent additional photographs which will be of interest to all those who have contributed to this work. Information in regard to them may be obtained of Miss Meneely, 30 Elk Street, Albany, N. Y.

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

THE annual meeting of the Occidental Board will be held in the First Presbyterian Church, Santa Rosa, on Thursday and Friday, April 2 and 3. The forenoon of the second day is to be given largely to presbyterial work. We hope to have many officers and delegates of presbyterial societies with us, as important questions relating to their work will be discussed at that time.

AN interesting feature of annual meeting will be a voyage around the world, conducted by our Foreign Corresponding Secretary, Mrs. I. M. Condit. During this voyage we shall be taken to the homes of our missionaries and the entire journey will be accomplished in less time than it took Nelly Bly to make her famous tour.

FOR information regarding entertainment, delegates, railway rates, etc., see "Our Column" of the *Occident*.

ANNUAL MEETING of the Young People's Presbyterial Society of San Francisco was recently held in Calvary Church. The large lecture room was crowded with young people from the Bands, Sunday-schools, Boys' Brigades and Young Peoples' Societies of the Presbytery. Six delegates from the Tong Oke Society were present. The Boys' Brigade of the First Church, San Francisco, were out in their new uniforms, and called forth rounds of applause as they marched in. Reports were read from twenty-six societies, showing marked progress during the past year. As the roll was called, one delegate from each society stated the amount pledged for the coming year. Great enthusiasm was shown as delegates from the Brigades pledged $65, $75 and $100, for their societies. This Presbyterial Society has printed reports of its work, which may be had by sending to Mr. A. H. Fish, 23 Nevada Block, San Francisco.

NEW AUXILIARIES AND BANDS.

CALIFORNIA.
Petaluma.

FLORIDA.
Kissimee.
Hawthorne.
Waldo.

ILLINOIS.
Ashton.
Dixon, Young Ladies' Soc.
Sterling, The Mutual Pledge Society (Young Ladies').
Sterling, Boys' League.

NEBRASKA.
Gibbon.

NEW JERSEY.
Bridgeton, West Ch., Willing Workers
Jersey City, Junior Christian Endeavor.
New Gretna, Heart and Hand.

NEW YORK.
New York City, Adams Memorial Ch., Faithful Workers.
Tonawanda, Faithful Bd.
Union, Heart and Hand Bd.

OHIO.
Portsmouth, 2d Ch., King's Daughters.
Steubenville, 1st Ch., Young Ladies'.

PENNSYLVANIA.
Blairsville, Young Ladies'.
Jeannette, Rain or Shine Bd.
Parnassus, King's Children.
Pittsburg, E. Liberty Ch., King's Messengers.
Pittsburg, E. Liberty Ch., Nellie Cuthbert Bd.
Pittsburg, South Side Ch., Christian Endeavor.
Shickshinny, Co-Laborers with Christ.
Tyrone, Keystone Cadets.
West Grove, Stars of West Grove.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from February 1, 1891.

[PRESBYTERIES IN SMALL CAPITALS.]

CINCINNATI.—Avondale, 48.62; Cincinnati, 1st, 1.50; 2d, 101.23, Y. L. B., th. off., 9; 3d, 52.05, Layyah Bd., 31; 5th, 14.25; 6th, 36.28; 7th, 98; Clifton, 50 cts.; Cumminsville, 7.85, Y. L. B., th. off., 4.80; Mohawk, 15.20; Mt. Auburn, 213.92; Walnut Hills, 89.20; Westminster, 20, Mrs. Yeatman, th. off., 20; Cleves and Berea, 21.57; College Hill, 34.45, R. H. Bishop Bd., 30; Delhi, 9; Glendale, 30.82; Hartwell, 25; Lebanon, 6; Madeira, 1; Montgomery, 5; Morrow, 10.25; Pleasant Ridge (th. off., 1), 39.50; Westwood, 3; Wyoming, 42.60; Y. L. Br. of Presb. Soc., th. off., 47.75, 1,075.12

ERIE.—Bradford, 48.50; Cool Spring, 4.85, Bd., 9.04; Franklin, Olive Br., 14; Fredonia, Bd., 8.85; Girard, 8.05; Harbor Creek, 3.88; Meadville, 1st, Y. L. S., 21; Meadville, 2d, Y. L. S., 24.25; Mercer, 2d, 17.46; Oil City, 1st, 65, Y. L. S., 25; Sandy Lake, Water Lily Bd., 9.60; Sunville, 16; Titusville, Alexander Bd., 40; Warren, 261.34, 577.72

LACKAWANNA.—Athens, 13.65; Carbondale, 15, Pansy Bd., 12.25; Honesdale, 50.43; Harmony, 36.16; Montrose, 60; Pittston, 42.44, Parke Bd., 45, Bethel Bd., 20; Plymouth, 23.05, Morning Sun Bd., 28.20; Scranton, 1st, 67.30, Juv. Soc., 125; Scranton, 2d, 224.56; Scranton, Washburn, St., 23.20, Kefr Shima Bd., 22.40, Gleaners, 14.41, Find-Out Bd., 12.35; Towanda, 50; Troy, 20, Birthday Bd., 6.25; West Pittston, 82.17, Phillips Legacy, 450, Willing Workers, 10, Y. P. Bd., 10.50; Wilkes-Barre, Memorial, 50, Whosoever Will Bd., 20; Wyoming, 37, 1,572.31

NEWARK.—Bloomfield, 1st, 127.50; Caldwell, 20; Montclair, 1st, 125, Y. L. S., 50, Sunbeams, 22; Newark, 1st, S. S., 30; 2d, 25; 3d, 116.87, Mrs. Dr. Brown, 15; Central, 50; Bethany, S. S., 30; High St., 40, 651.37

PHILADELPHIA.—Atonement, Carrier Bd., 1.50; Calvary, Prayer and Pence, 14; Old Pine St., 400, Workers for Jesus, 50; 2d, 221, Star of the East Bd., 50; 10th, 300, three children, 3; West Spruce St., add'l, 5; Woodland, add'l, 2, S. S. Cl., 1.80, 1,048.30

PHILADELPHIA, CENTRAL.—North, Mrs. E. F. Halloway, 2, Thoughtful Ten, 75, 77

PITTSBURG AND ALLEG. COM.—Pittsburg, 3d, Mrs. Wm. Thaw, *special*, 1,200.00

STEUBENVILLE.—Brilliant, Rays of Light, 13; Cross Creek, 29; Liverpool, 75; Potter Chapel, 9; Scio, 9.10; Wellsville, 49.68, Morning Star Bd., 18, legacy, Miss M. E. Baird, 50, 252.78

WASHINGTON.—Wheeling, 1st, Sydney Ott Bd., *sp.*, 20.00

ZANESVILLE.—Newark, 2d, in mem., Harriet E. Prout, 36.00

MISCELLANEOUS.—Blairstown, N. J., Miss A. S. Brown, 25; a lady, Pa., 20, 45.00

Total for February, 1891,	$6,555.60
Total since May 1, 1890,	59,084.32

The Aux. Soc. of Arch St. Ch., Philadelphia, has sent a box to Miss Blunt, Futtchgurh, value, $50.

MRS. JULIA M. FISHBURN, *Treas.*,
March 2, 1891. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to February 20, 1891.

BELLEFONTAINE.—Bellefontaine, 50; Bucyrus, 50; Crestline, 6; Galion, 17.57; Kenton, 5.73, Happy Helpers, 10; Marseilles, 15; Spring Hill, 30; Urbana, 50, 234.30

BLOOMINGTON.—Bement, 57 cts.; Bloomington, 1st, 51; 2d, 3.50, S. S., 12.05; Clinton, 38; Clarence, 66 cts.; Danville, 1.50; El Paso, 1.04; Fairbury, 50 cts.; Heyworth, 1.13; Lexington, 57 cts.; Minonk, 11.87; Normal, 1; Onarga, 74; Philo, 20 cts.; Piper City, 50 cts.; Tolono, 50 cts.; Rankin, 1; Ridgeville, Mrs. A. L. Gould, 60, 259.59

CEDAR RAPIDS.—Blairstown, 25; Cedar Rapids, 1st, 85; Clinton, 31.20, S. S., 19; Centre Junction, Whatsoever Bd., 1; Onslow, 7.30, Mrs. Alex. Scott, th. off., 1, Gleaners for the Master, 2.08; Springville, 2.50; Vinton, 25, 190.08

CENTRAL DAKOTA.—Brookings, 8.62; Huron, Cheerful Doers, 10, 18.62

CHICAGO.—Chicago, 1st, Bradford, Mildred, and Raymond Wells, 6.25; 2d, 13.25, Mrs. Wm. Blair, 400, pr. off., 259.15, S. S., 3.18, Moseley Chapel, S. S., 55; 3d, 150, Boys' Bd., 7.50; 4th, 170.73, pr. off., 174, Mrs. Hubbard, 125, Y. W. S., 18, pr. off., 12.85, Mother's Mite Soc., 2.05, Christ Chapel, S. S., 25; Ch. of the Covenant, 21.97; Forty-first St. Ch., 142.80; Highland Park, Do-what-you-can Bd., 20; Hyde Park, 1st, 68.68; Lake Forest, Steady Streams, 18.02; Normal Park, 16.20; Presb. Y. P. S. C. E. of Chicago Union, 28.02; income from real estate, 270.30, anon., 1, 2,008.95

CHIPPEWA.—Eau Claire, 13.00

DES MOINES.—Chariton, Bd., 4; Des Moines, Central Ch., 37.50, th. off., 20; Dexter, 15; E. Des Moines, 13.75; Grimes, 2; Indianola, 6.25; Newton, 6.35, th. off., 20.07; New Sharon, Rose of Sharon Bd., 1.50; Olivet, 4.50; Winterset, 10, 140.92

DETROIT.—Ann Arbor, 17.50; Detroit, Calvary Ch., Cheerful Givers, 56.88; Third Ave. Ch., 10; Thompson Ch., Jennie Deane Soc., 35; Ch. of the Covenant, S. S., 25.35; Westminster Ch., Y. L. M. S., 10; Northville, 17.64; South Lyon, 5, 177.37

DUBUQUE.—Dubuque, S. S. Cl., 13.20; Hopkinton, Steady Streams, 9.70; Independence, 1st, 32; West Union, Willing Workers, 2.75, 57.65

FARGO.—Jamestown, 8; La Moure, 5, 13.00

FORT WAYNE.—Elkhart, 50, S. S., 13.50; Kendallville, Y. P. S. C. E., 4; Waterloo, 2.80, 70.30

FLINT.—Bad Axe, Boys' S. S. Cl., 9.80; Flint, 19.60, Y. W. S., 15.10; Fenton, 3.24, Sand Bank, Y. P. S., 4.90, 52.73

FREEPORT.—Galena, 1st, 7.50

GRAND RAPIDS.—Ionia, King's Children, 12.50

INDIANAPOLIS.—Franklin, 37.50, sale of McKee Memorial, 24.35; Hopewell, S. S. M. S., 7; Indianapolis, 1st, 10; 2d, Mr. Wm. S. Hubbard, 425; Tabernacle Ch., 46.32, Inf. Cl., 10.68; Whiteland, 14, 574.85

LANSING.—Battle Creek, Miss Sarah W. Wheelock, 20.00

LIMA.—Blanchard Ch., 23.60, Bd. of Hope, 10.95; Columbus Grove, Chr. off., 3; Findlay, 25; Lima, 1st, 15; Market St. Ch., S. S., 25; McComb, 16, King's Household, 6; Sidney, 50, 174.55

MADISON.—Janesville, Y. L. S., 25; Madison, pr. off., 84.53; Reedsburg, S. S., 7.84; Richland Centre, 3.75, 121.12

MANKATO.—Mankato, 7.20, Y. L. S., 5.10; Worthington, 2.50, 14.80

MATTOON.—Neoga, 10; Shelbyville, Mr. Middlesworth, 50; Paris, Y. P. S. C. E., 1.30, 61.30

MAUMEE.—Defiance, 25; Toledo, Westminster Ch., 7.88, th. off., 18, 50.88

MILWAUKEE.—Milwaukee, Immanuel Ch., 150, Y. L. M. S., 37.50, pr. off., 19.20; Racine, 67; Waukesha, Ever-Ready Bd., 3, 276.70

MONTANA.—Bozeman, 14.10; Helena, 25.75, 39.85

OMAHA.—Bellevue, 3; Craig, 1.85; Fremont, 34, The Reapers, Y. P. S., Chr. off., 9.12; Lyons, 2.05; Omaha, 1st, 13.75, S. S., Chr. off., 7.00, birthday box, 20.20; 2d, 19.50, King's Daughters, 5; Westminster Ch., 14.94; Marietta, 5.64, 137.85

OTTAWA.—Mendota, 12.60, S. S., 8.30; Putnam, 5; Ro-

chelle, 25, Miss M. Shaw, 25; Sandwich, Mrs. C. Ballou, birthday off., 55, 130.90

PUEBLO.—Colorado Springs, 1st, Y. L. S., 10.25, Mary Rice Cir., 3.11, 13.36

ROCK RIVER.—Aledo, 35; Dixon, 5, S. S., 6.84; Munson, 8.87; Princeton, 112; Sterling, 50, 217.71

ST. PAUL.—Hastings, 5; Macalester, 38.80; Minneapolis, 1st, 79.58, Echo Bd., 10; Bethlehem Ch., 45.24, Y. P. S. C. E., 8.75; Oliver Ch., 23.35; Highland Park, 55.20, King's Messengers, 15; Shiloh Ch., 7.58; Stewart, Memorial Ch., 11.50; Westminster Ch., S. S., 60; St. Paul, Central Ch., 60, Boys' Bd., 17.43; Dayton Ave. Ch., 50, S. S., 14; House of Hope Ch., 101.88; Willmar, 4.50, 607.81

SCHUYLER.—Ebenezer Ch., 15.15; Elvaston, 30.87; Hersman, 11.62; Macomb, 28.15; Monmouth, 70, Mrs. Mary Rankin, 10; Perry, S. S., 8.35; Prairie City, 13; Wythe Ch., S. S. B., 12.25, 199.39

SOUTH DAKOTA.—Bridgewater, 11, th. off., 10; Parker, 1.25; Buds of Promise, 5, 27.25

SPRINGFIELD.—Decatur, 33; Jacksonville, Westminster Ch., Bd., 40; Petersburgh, 9 16; Farmingdale, 4, 86.16

WINNEBAGO.—Neenah, Bd., 30; Oconto, 12, 42.00

MISCELLANEOUS.—Rockvale, Col. and Mrs. Padmore, 6.50; by sale of Memorial of Mrs. S. R. McKee, 85 cts.; by sale of A Brief Record of the Life of Mary M. Campbell, 60 cts., 7.95

Total for month,	$6,078.94
Previously acknowledged,	43,030.33
Total from April 20, 1890,	$49,109.27

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Feb. 20, 1891. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1891.

BOSTON, MASS.—Boston, Scotch, 10; East Boston, 15; Lonsdale, R. I., 5, p. off., 6.50; Lowell, 25; Newburyport, 1st, 20; Portland, Me., 10, p. off., 30; Providence, R. I., 9.71; Somerville, 20, 151.21

BROOKLYN.—Ainslie St., 17.50; 1st, 8.35; Greene Ave., 7.57; Memorial, 35; Ross St., 11.95; Throop Ave., 11.55, Y. L. S., 50, 141.92

BUFFALO.—Buffalo, Bethany, 5, Mary and Martha Bd., 50; Calvary, 15.70; Central, 100; Lafayette St., 12.10; North, 64.25; Wells St., S. S., Chr. off., 4.79, Inf. Cl., p. off., 4.11; Westfield, 15, 270.95

CAYUGA.—Auburn, 1st, 20; 2d, 8; Westminster, 89 cts.; Aurora, Wells College, 50; Five Corners, 10; Ithaca, 141.38, King's Messengers, 15.48; King's Ferry, 10; Sennett, Y. P. S. C. E., 3.01; Weedsport, 34.12, 292.88

CHEMUNG.—Big Flats, 8; Watkins, 17.07, 25.07

LOUISVILLE, KY.—Louisville, Walnut St., 30; Warren, Memorial, 100, 130.00

LYONS.—Clyde, 15.68, S. S. Miss. Soc., 5.54; Fairville, 8; Junius, 5; Palmyra, Little Gleaners, 15, 49.22

MORRIS AND ORANGE, N. J.—Morristown, 1st, 300.00

NASSAU.—Elmont, 7; Glen Cove, 28.50; Huntington, 1st, 7.50, Willing Workers, 5, S. S., 25; Jamaica, 100, Y. P. S. C. E., 25; Roslyn, 5, 203.00

NEW YORK.—Central, 50; Covenant Chapel, Miss. Bd., 5; Fifth Ave., 1,000; First Union, Ladies' Aid Soc., 17.52; 4th, S. S., 50; Fourth Ave., 60; Ladies' Christian Union, 60; Madison Sq., 883.18, Mrs. Beebe's children's mite boxes, 5; Phillips, Y. L. S., 25; Scotch, 525; Thirteenth St., Miss. Bd., 3; University Pl, 762; West End, 20; Westminster, Miss. Bd., 20, 3,485.70

NORTH RIVER.—Freedom Plains, 16, Miss. Bd., 20; Highland Falls, 6.40; Newburgh, Calvary, 40, Earnest Workers, 5; Union, 38, Miss. Cir., 35; Pine Plains, 10; Rondout, 68; Salt Point, Westminster, 27; Smithfield, 6, Happy Pilgrims, 5, 276.40

SYRACUSE.—Cazenovia, 10; Fulton, Y. P. S. C. E., 8, 18.00

UTICA.—Boonville, 52.60; Clayville, a few ladies, p. off., 2.32; Clinton, 134, Y. L. S., 25, S. S., 60; Holland Patent, p. off., 10.60; Little Falls, Aux. Soc. and Y. L. S., p. off., 28.73; Lyons Falls, 5, p. off., 10.74; New Hartford, one member, 25, p. off., 27.85, S. S., 25; Oneida, p. off., 29; Oneida Castle, p. off., 15.75; Oriskany, p. off., 5; Rome, one member, p. off., 2.50; Sauquoit, p. off., 12, Willing Workers, 15; Utica, Bethany, p. off., 22.60; 1st, 129.15, Y. L. S., 13.09, S. S., Chr. off., 27; Westminster, p. off., 38.15; Vernon, p. off., 5.25; West Camden, S. S., 3.67; Westernville, 10, p. off., 13, S. S., 10.25; Whitesboro, 29.27, 787.52

WESTCHESTER.—Dobb's Ferry, 11.50; Hartford, Conn., 1st., 5; Katona, Miss. Chips, 4; Mt. Vernon, 10; New Rochelle, Waller Bd., 85; Peekskill, 1st and 2d, Helping Hand Bd., 30; 1st, Helping Hand Bd., 20, H. H. Chains, 20, Clinton Bd., 31.37; Pelham Manor, 50, 266.87

MISCELLANEOUS.—M. A. S., in memory of a brother, 12; through Mrs. Condict, 52.79, 64.79

LEGACY.—Add'l from estate of Miss Jennie A. Oram, 794.72

Total,	$7,258.25
Total receipts from April 1,	42,107.68

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
44 West Twenty-fifth St., New York City.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest for February, 1891.

KANSAS CITY.—Kansas City, 2d Ch., 80.45, from little girl, 50 cts.; 5th Ch., Y. L. S., 15; Knobnoster, W. H., 6.25; Sedalia, Broadway Ch., 2.53, 104.73

NEOSHO.—Independence, W. E. Clark, 10; Oswego, Clifford Condon, 1.05; Corinne; 1.05, 12.10

OZARK.—Irwin, 2.25; Golden City, Shiloh P. Ch., 3.50, 5.75

PLATTE.—Parkville, 11.65; St. Joseph, Westminster, 4.60, 16.25

ST. LOUIS.—Carondelet, W. W., 10,; Drake, Emanuel Ch., 10; Zoar Ch., 10; St. Louis, 2d Ch., S. S., 200, Wall Builders, 50; Washington and Compton Ave. Ch., 155; Webster Groves, 2.50, 437.50

SOLOMON.—Beloit, S. S. M. S., 23.33; Culver, Mary A. Hiland, 5; Kansas City, Sunbeam, 2; Lincoln, 4; Salina, 13.70, 48.03

TOPEKA.—Black Jack, 28; Clay Center, 20, Boys of Willing Workers, 2, Y. P. M. S., 3; Junction City, 9.25; Leavenworth, 1st, Y. L. M. S., 10; Topeka, Westminster Ch., 8, 80.25

Total for the month,	$704.61
Previously reported,	4,029.27
Total rec'pts for Foreign Fund since Apr. 1, 1890,	$4,733.88

MRS. J. M. MILLER, *Treas.*,
1760 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions from January 22, 1891.

LOS ANGELES.—Alhambra, Helping Hand, 3; Colton, S. S., 6; Duarte, Azusa Bd., 12.20; Elsenore, Do-What-You-Can Bd., 3; Los Angeles, 1st, Archie Hodge Bd., 50, Round Table of the King, 14.01, Chinese school, 37.22, Spanish school, *estrellas de la Mañana*, 8.75; 3d Ch., 13.20; Boyle Heights, Condit Bd., 3.65, Lowrie Soc., 3.75; Grand View, Gulick Soc., 17, Kate Dimmick Bd., 4; Immanuel Ch., Mrs. Mary F. Minor Bd., 26.89, Mae Bell, 9.33, Band, Missionary Chips, 3.13, Sons of the King, 5, Young Ladies' Soc., 2.15; Monrovia, Mae Curry Bd., 10; Orange, Golden Links, 9.58; Pomona, Y. P. S. C. E. Soc., 20; Riverside, Arlington Ch., Busy Bees, 11; Calvary Ch., Miss. Twigs, 13; Santa Barbara, Adams Chinese Bd., 6.60, Young People's Soc., 45; San Bernardino, Willing Workers, 6; San Diego, Gleaners' Bd., 1.88; Santa Monica, Band, 25; Willmington, Harbor Lights, 1.50, 371.84

SAN FRANCISCO.—Alameda, 25, Boys' Brigade, 25; Berkeley, 1st, 35; West, 25; Calvary, Y. P. S. C. E. Soc., 25; Howard St., S. S. Bd., 20, All Ready Bd., 3.05, Boys' Brigade (4th Co.), 10, Fidelia Soc., 16.50, Lend-a-Hand, 12, Our Little Corner Bd., 8.40; Oakland, 1st, 130.55, Sublette Bd., 26.40; Brooklyn Ch., Sailor Bd., 5; San Francisco, 1st, 53.48, I. H. N. Soc., 50, S. S., 54.85; Westminster, Dr. Davis Bible Cl., 12.30, Boys' Brigade, 27.10, Mattie Nash Soc., 22.50, Misses Stump, 12.50, 599.83

STOCKTON.—Fresno, 7.50; Stockton, 1st, 31, R. R. T.'s Bd., 5, Ten-Times-One Soc., 23; Tracy, 2.50, 69.00

MISCELLANEOUS.—Mrs. J. P. Ammidon, Baltimore, 37.50; Mrs. C. M. Blake, 1; board rec'd at the "Home," 115; contribution box, 5.45; Little Sunbeams, 2; Mrs. G. W. Prescott, 6; Rev. Mr. Ross, 5; Richardson Mission Bd. of Detroit, Mich., 75, 246.95

Total for the month,	$1,287.62
Previously acknowledged,	4,431.15
Total,	$5,718.77

MRS. L. A. KELLEY, *Treas.*,
933 Sacramento St., San Francisco, Cal.
Feb. 22, 1891.